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FOR DEPTH PSYCHOLOGY

ACCORDING TO C. G. JUNG AND MARIE-LOUISE VON FRANZ



THE EGYPTIAN BOOK OF GATES

Translated by Erik Hornung
in collaboration with Theodor Abt

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FRONTCOVER: Final Scene from the Book of Gates

LAYOUT: Pinar Tuncer and Theodor Abt

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1. INTRODUCTION

Following the *Amduat*, *The Book of Gates* is the second great Book of the Netherworld of the New Kingdom. Composed shortly after 1400 B.C., it already shows influences of the Amarna Period, the Age of Akhenaten. In twelve parts, corresponding to the hours of the night, it follows in word and image the journey of the Sungod through these hours, until he is rejuvenated every morning.

The first complete version of the book was placed by Sethos I on his alabaster sarcophagus, but some of its hours had already been depicted by king Horemhab on the walls of his burial chamber. Before him, the burial chamber used to be decorated with the *Amduat*. Nearly all the Royal Tombs and sarcophagi of the Ramesside Period in the Valley of the Kings included *The Book of Gates* for their decoration, and a non-royal person, the priest Tjanefer under Ramses III, also used some of the scenes in his tomb (Theban Tomb 158). A complete but now partially destroyed version can be found in the Osireion in Abydos, decorated by king Merenptah. All versions of the New Kingdom are available in the edition by Erik Hornung, with German translation and commentary (*Das Buch von den Pforten des Jenseits*, 2 vols, Geneva 1979/1984). Another transliteration and translation has been published by J. Zeidler (*Pfortenbuchstudien*, 2 vols, Wiesbaden 1999).

After the end of the New Kingdom (1070 B.C.) we can find quotations from *The Book of Gates* on several coffins and papyri, and whole sections again in certain tombs of the Saite Period (26th dynasty, 664-525 B. C.).



Fig. 1: The barque of the Sungod who is accompanied by Sia (Percipience) and Heka (Magic). Scene from the tomb of Ramses I.

In this volume, we basically follow the version on the alabaster sarcophagus of Sethos I, which is now in the Sir John Soane's Museum in London. An excellent copy of it was published back in 1864 by J. Bonomi and S. Sharpe. Errors and omissions are corrected with the help of the other versions, as the hieroglyphic writing on this alabaster sarcophagus is often very concise due to lack of space.

An original title is not attested, but it may be the title mentioned in the judgement hall (33rd scene) as "Book of protecting Osiris among those of the Netherworld". The title now used is based on the prominent depiction of gates concluding the section of every night hour. These gates are mentioned but not yet represented in the *Amduat*, but we also know them from the Egyptian *Book of the Dead*.

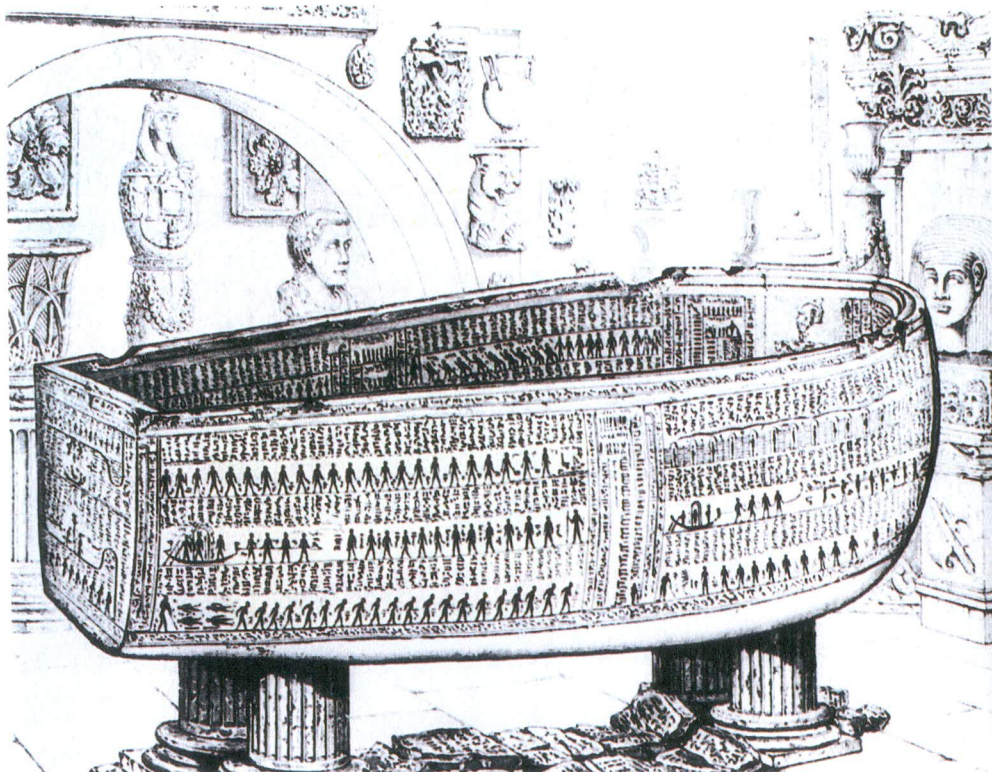
Each hour is divided into three registers (horizontal sections), with the sun barque placed in the middle one, as in the *Amduat*, but with a reduced crew. Exceptions are the judgement hall and the final representation, which is also a summary of the daily course of the sun and its permanent renewal. The deities (or blessed dead) often have no individual names, but are summed up into collective groups, usually of nine or twelve. As the text belonging to each scene is showing the beginning and the end of it – mostly ending with a remark about their supply – we can distinguish exactly one hundred scenes.

A psychological interpretation of *The Book of Gates* by Theodor Abt, based on a series of lectures given at the Research- and Training Centre for Depth Psychology, Zurich during the years 2009-2011, will be published on the basis of this volume. This interpretation work gave rise to various questions with regard to the English translation of various terms; these could later on be discussed and the translation accordingly revised.

For her careful and competent documentation of the hieroglyphs, we are grateful to lic. phil. Alice Heyne Matheson. Her corrections and suggestions to improve the translation were also valuable. For a careful language wash we are grateful to David Roscoe. Encouraging seedmoney was provided by the Marie-Louise von Franz Foundation for Analytical Research in Zurich. For the final publication, we thank the Foundation of the Research- and Training Centre for Depth Psychology, Zurich.

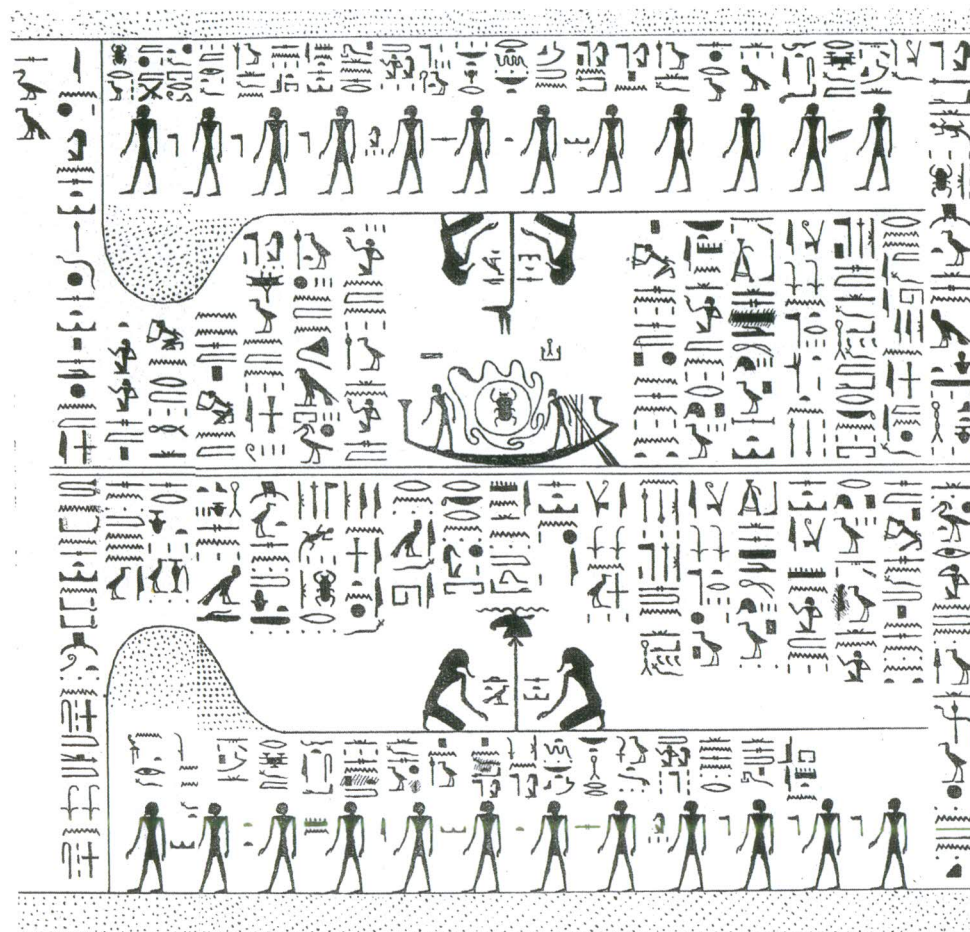
for Kant
Weeks and
Dante!

2. THE COLLATED
BOOK OF GATES IN
HIEROGLYPHS,
TRANSCRIPTION, AND ENGLISH
TRANSLATION

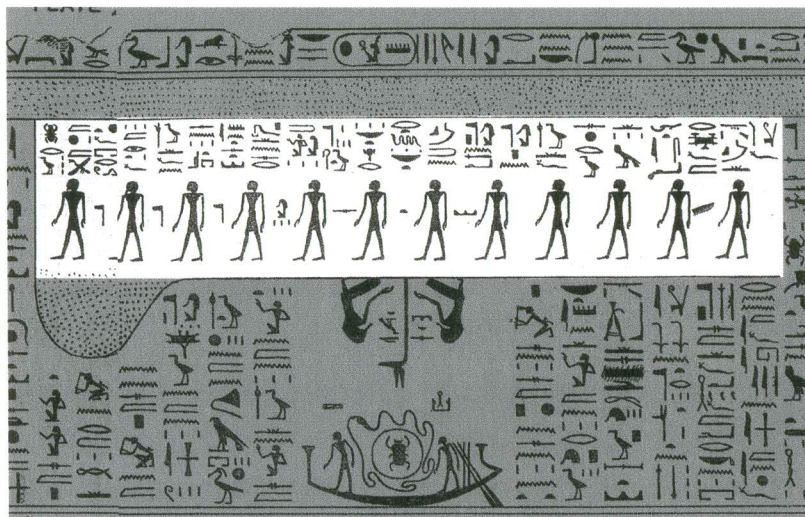


In this volume, we basically follow the version on the alabaster sarcophagus of Sethos I, which is now in the Sir John Soane's Museum in London. We can see on the outside the 1st, 2nd and 3rd hour, on the inside part of the 9th hour, below the sarcophagus some broken fragments from the lid.

FIRST HOUR



UPPER REGISTER

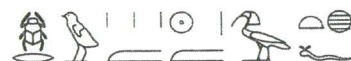
1ST SCENE

On a mountain range in the desert are twelve gods without attributes. They are called collectively “Gods of the Western Desert” and represent the blessed dead. The inscription reads:



ntrw zmjt

Gods of the desert,



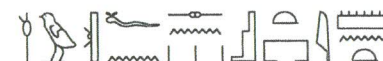
hprw m r'w m 3ht.f

those who emanated from Re, from his brilliant eye,



prjw m jrt.f

who came forth from his eye.



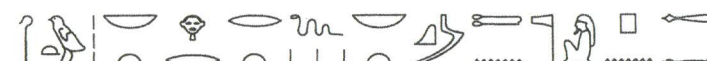
wd.f n.sn st jmnt

He has assigned to them the Hidden Place



stp n.sn rmtw ntrw

to whom humans and gods have been removed,



wt nbt hrnt nbt qm3wt ntr pn 3

as well as all (other) living beings which this great god has created.



ntr pn wd.f shrw

This god, he takes care of them (all)



m-ht js j'r.f m t3

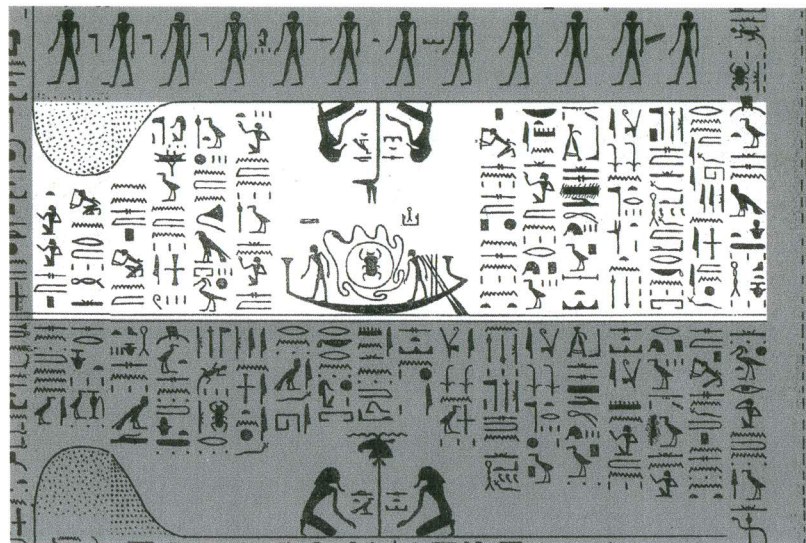
after he has approached them in the earth



qm3n.f n wnm.f

which he has created for his Right Eye.

MIDDLE REGISTER

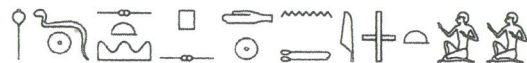
2ND SCENE

The barque of the Sungod moves along in the centre. The Sungod is depicted as a scarab beetle inside the sun disk, while the serpent bent back in itself is coiled around the disk. At the prow of the barque stands the god *sjz* (Sia, percipience), at the stern the god *hkz* (Heka, magic). Above, a jackal-headed pole is placed in the desert mountain, flanked by two kneeling gods, *dwzt* (Duat, Netherworld) and *zmjt* (Zemit, desert). The accompanying text reads:



jn r'w n zmjt

Re says to the desert:



h4 zmjt ps4n.t jmjt.j

«Lighten up desert, as for you shines that which is in me!»



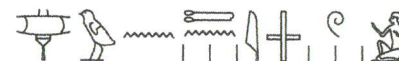
stp n m4w mh'w

Humans have removed the filled (eye),



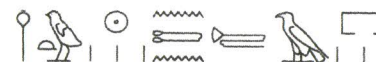
nn stp n.t n4rw jrt(.t)

(but) the gods will not remove your eye for you.



t3w n.tn jmyw.j

Breath belongs to you, among whom I am,



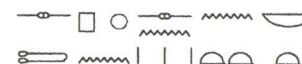
h4wt n.tn dw3tyw

light belongs to you, you from the Netherworld!



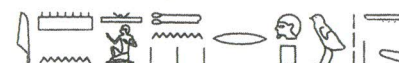
3ht.j n.tn w4n.j stp.sn

My brilliant eye belongs to you, to whom I have ordered that they be removed,



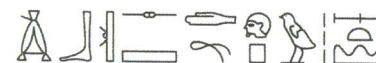
stp n.sn ntt nbt

to whom all [beings] will be removed.



jmn.j.tn r tpyw t3

I have hidden you from those upon earth



4b3w s4d tpyw zmjt

adorned with the headcloth, those upon the desert.»



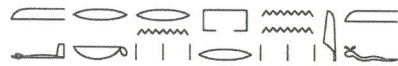
jn nn nj ntrw

These deities say:



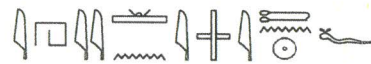
wsrt tn wd-mdw ntr 3 st(n).f h'w.f

«This neck is the order of the great god, when he raises his body.



my rk r.n prjw n.n jm.f

Come to us, who have come forth from it (the body)!



jhy n jmy jtn.f

Hail to the one who is in his sun disc,



ntr 3 33w hprw

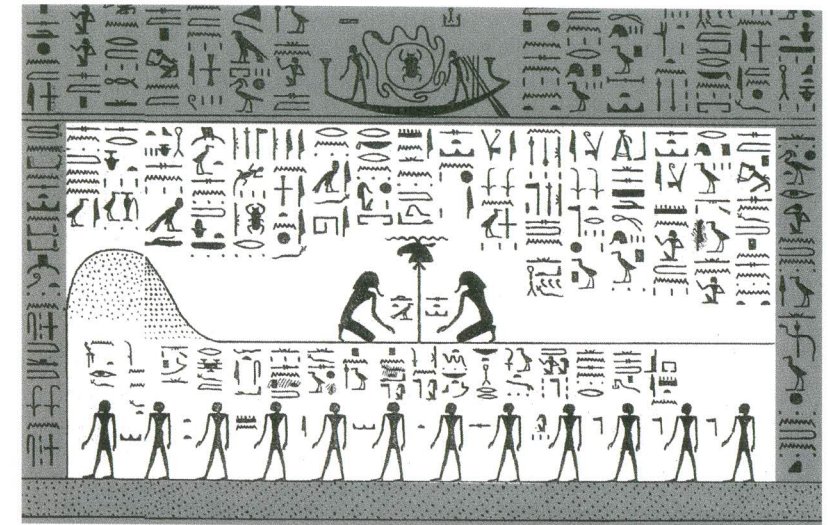
the great god with many manifestations.»



3wt.sn m tz hnqt

Their sacrificial food consists of bread and beer.

3RD SCENE



A ram-headed pole is placed in the desert mountain. It is a counterpart of the jackal-headed pole of the second scene. Again, two kneeling gods, *dw3t* (Netherworld) and *3mjt* (desert) flank the pole. The text is to a large extent similar to that of the 2nd scene (The next eight lines go in the opposite direction):

(Re says to the desert:)



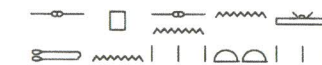
h3wt n.tn hntjw (dw3t?)

«Light belongs to you, who are in the Netherworld.



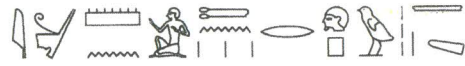
3ht.j n.tn w3n.j stp.sn

My brilliant eye belongs to you, to whom I ordered that they be removed,



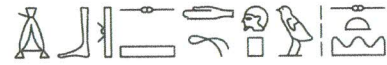
stp n.sn ntt

to whom all [beings] are removed.



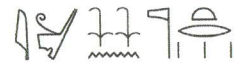
jmn.j.tn r tpyw t3

I have hidden you from those who are upon earth,



qb3w ssd tpyw zmjt

adorned with the headcloth, those upon the desert.»



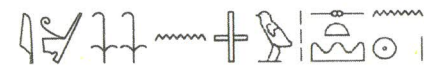
jn nn nj ntrw

These deities say:



tp pn wd-mdw ntr 3 stnj h'w.f

«This head is the command of the great god, when he raises his body.»



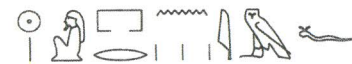
jn nn jmyw zmjt n r 3w

Those who are in the desert say to Re:



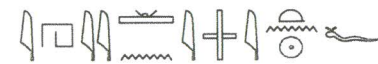
j jmnw.n my rk r.n

«O you who have hidden us, do come to us,



r'w prjw.n jm.f

Re, from whom we have come forth!



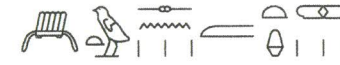
jhy n jmy jtn.f

Hail to the one who is in his sun disc,



ntr 3 33w hprw

the great god with many manifestations.»



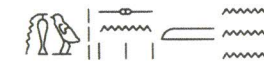
3wt.sn m t3

Their sacrificial food consists of bread,



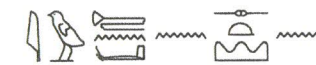
hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n zmjt (t)n

Who makes sacrifices to this desert



ddw 3wt n jmyw.s

and gives offerings to those who are in it,



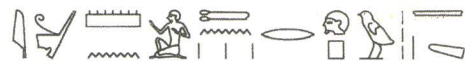
m w' m nn jmyw.s

is one of these who are in it.

LOWER REGISTER

4TH SCENE

This scene is identical with the first scene of the middle register. So is the inscription.



jmn.j.tn r tpyw t3

I have hidden you from those who are upon earth,



qb3w s3d tpyw zmjt

adorned with the headcloth, those upon the desert.»



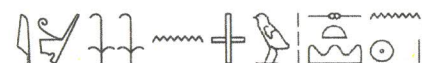
jn nn nj ntrw

These deities say:



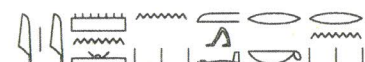
tp pn wd-mdw ntr 3 stnj h'w.f

«This head is the command of the great god, when he raises his body.»



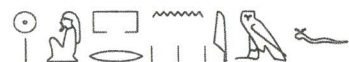
jn nn jmyw zmjt n r 3w

Those who are in the desert say to Re:



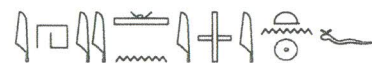
j jmnw.n my rk r.n

«O you who have hidden us, do come to us,



r'w prjw.n jm.f

Re, from whom we have come forth!



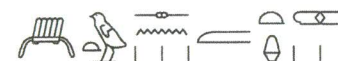
jhy n jmy jtn.f

Hail to the one who is in his sun disc,



ntr 3 33w hprw

the great god with many manifestations.»



3wt.sn m t3

Their sacrificial food consists of bread,



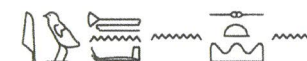
hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



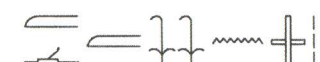
jw wdnw n zmjt (t)n

Who makes sacrifices to this desert



ddw 3wt n jmyw.s

and gives offerings to those who are in it,



m w' m nn jmyw.s

is one of these who are in it.

LOWER REGISTER

4TH SCENE

This scene is identical with the first scene of the middle register. So is the inscription.

FIRST GATE

This first gate is, in contrast to the other gates, shown in abbreviated form. Only one leaf of the door is visible and fills the entire height of the picture. It is guarded by a giant serpent which is called *zʾw zmjt* “Who Guards the Desert”. The beginning of the text written on the leaf of the gate refers to this serpent-shaped guardian:



wnn.f hr ʿ3 pn

He is upon this door-leaf,



$wn, f n r^{\epsilon} w$

he opens for Re.



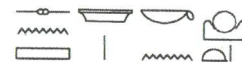
sj3 n z3w zmjt

Sia (says) to “Who Guards the Desert”



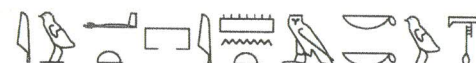
wn sb3.k. n r 'w

«Open your gate for Re,



zn '3.k n 3hty

open your door for Akhty (He of the horizon)!»



jw 't jmnt m kkw

The hidden region is in darkness



r hprt hprw ntr pn

until the manifestation of this god emerges.



htm jn 3 pn

Then this door is closed



m-ht 'q ntr pn

after this god has entered.



hwt hr jmyw zmjt.sn

Then those who are in their desert wail

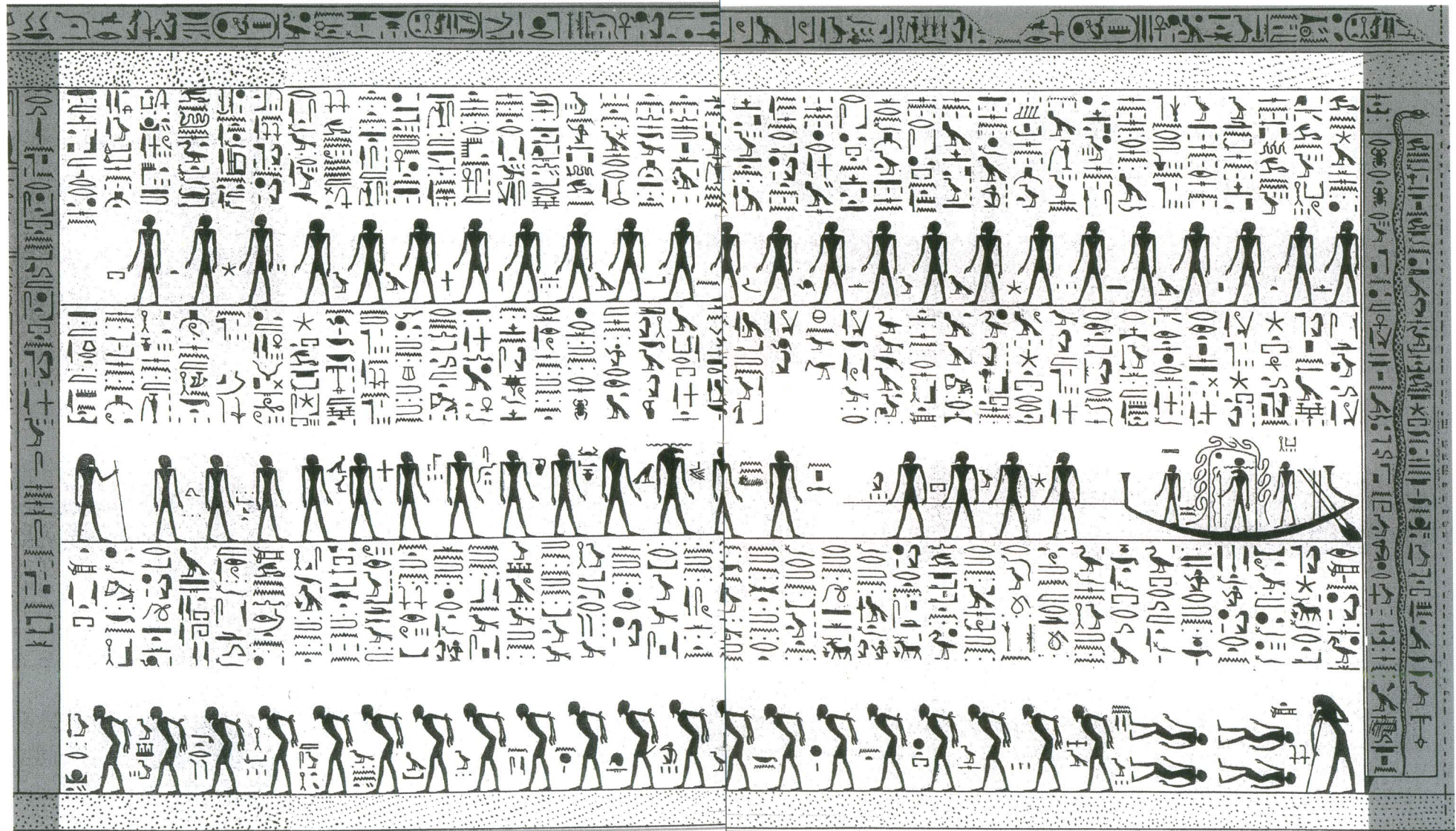


sdm.sn h33 '3 pn

when they hear this gate being closed.

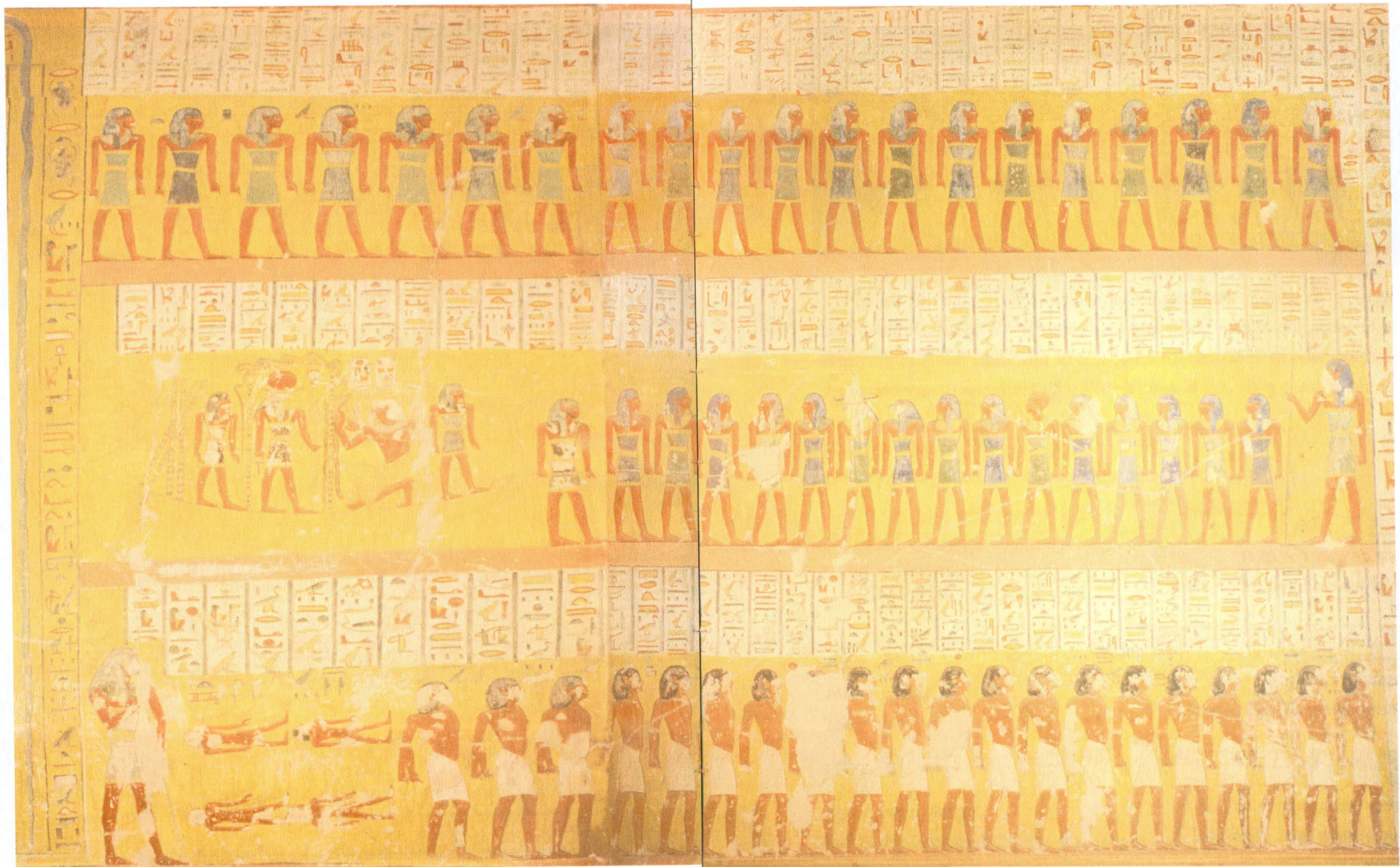
SECOND

HOUR



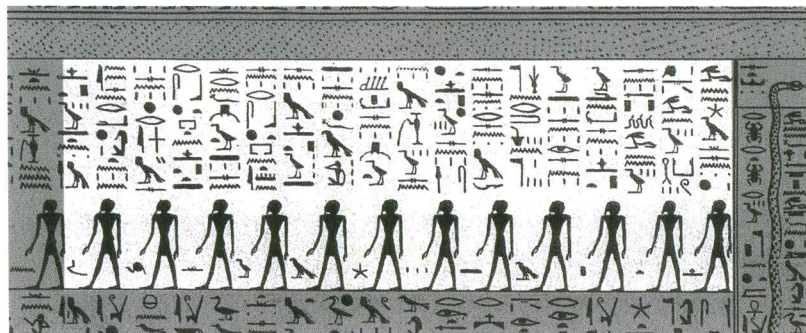
SECOND HOUR FROM THE

TOMB OF RAMSES IV



(The hour is depicted around one corner of the burial chamber, see p. 30.)

UPPER REGISTER

5TH SCENE

Twelve gods without attributes are named collectively, the text being written between the twelve gods, *ḥṭṭyḥ dwꜣw rꜥw* "Who are supplied with offerings, who have adored Re". The text of this scene refers to the provisioning of these gods (i.e. blessed dead!) with all the necessary oblations.



wnn dwꜣ.sn rꜥw tp tꜣ

They have adored Re on earth,



wnnw ḥkꜣ.sn ʿꜣpp

(and) have enchanted Apopis,



wnnw wdn.sn ḥṭpw.sn

they bestow their offerings,



jry.sn snṯr n nṯrw.sn

they offer incense to their gods.



sn r.sn m-ḥt ḥṭpw.sn

They are behind their offerings,



šḥm.sn m qbḥw.sn

they take hold of their refreshments;



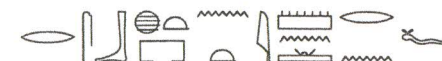
šꜣp.sn ꜣwt.sn

they receive their oblations,



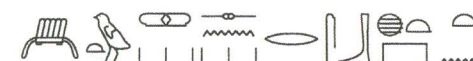
ḥfꜣ.sn m ḥṭpw.sn

and they nourish themselves from their offerings



r sbḥt nt jmn-rn.f

at the gate of (the god) with hidden name.



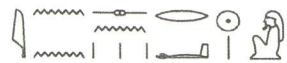
ꜣwt.sn r sbḥt tn

Their oblations are at this gate,



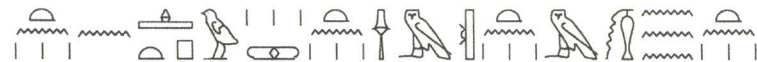
ḥṭpwt.sn ḥr jmy.s

and their offerings with him who is in it.



jn n.sn r'w

Ra says to them:



tn n htpw.tn shm.tn m qbh.w.tn

«You belong to your offerings; you take hold of your refreshment!



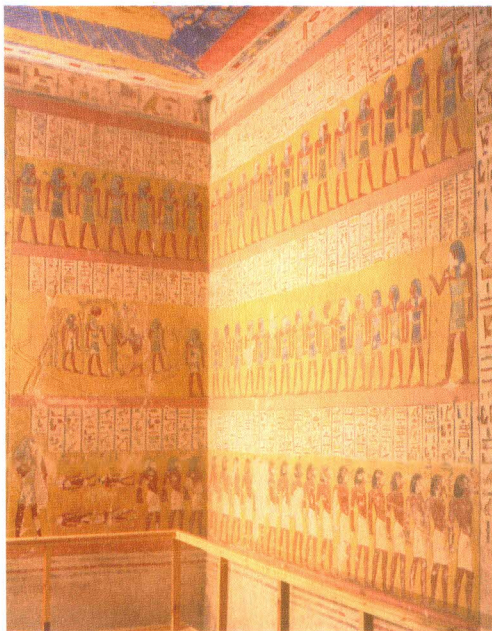
n stp b3w.tn n sk 3wt.tn

your *Ba*-souls are not removed, your oblations are not destroyed.

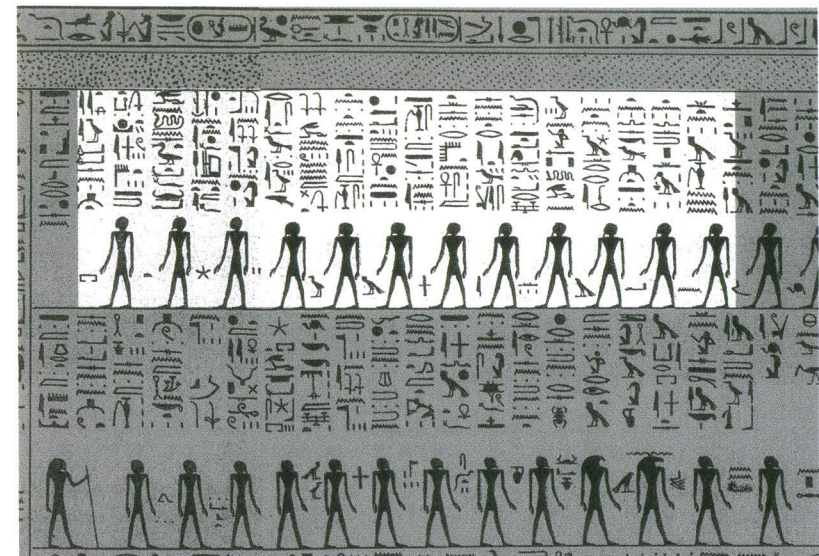


ntjn dw3w.wj trjw n.j 3pp

(For) you are those who adore me, (and) who finish off Apopis for me.»



6TH SCENE

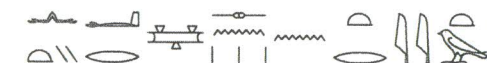


Twelve deities without attributes: *m3'tyw jmjw dw3t* "The justified who are in the Duat". They are again blessed dead who followed the laws of Maat on earth.



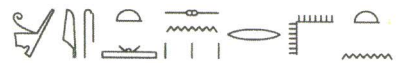
wnw dd.sn m3't tp t3

Those who have spoken Maat on earth,



jwty j'r.sn n tryt

who have kept afar from doing wrong.



njstw.sn r sbht.(t)n

They are called to this gate,



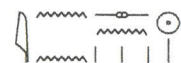
nh.s(n) m m3't

they live from Maat,



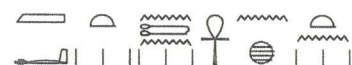
qbhw.sn m š.sn

their refreshment is in their lake.



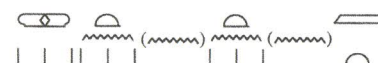
jn n.sn r'w

Re says to them:



m3't n.tn nh.tn

«Maat belongs to you that you live,



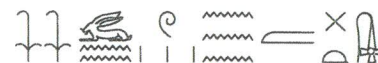
htpw.tn (n).tn (n) m3't

your offerings belong to you because of Maat.



shm.s(n) m qbhw.s(n)

They take hold of their refreshment,



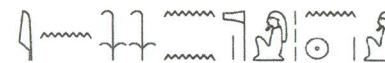
nn wnnw mw m sdt

(although their) water is fire



r jsftyw jryw h3bt

for the sinners who have committed wrong.»



jn nn nj ntrw n r'w

These gods say to Re:



mn r'w n jtn.f

«Enduring is Re because of his disc,



shm k3r nty jm.f

powerful is the shrine, and who is in it!



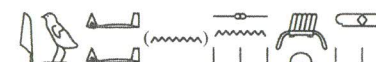
wn mhn n z3wt.f

Mehen cares for his protection,



wh' tk3w 3hty jmyw sbht št3yt

and the torches of Akhty liberate those who are in the gate of the Shetit (the Beyond).»



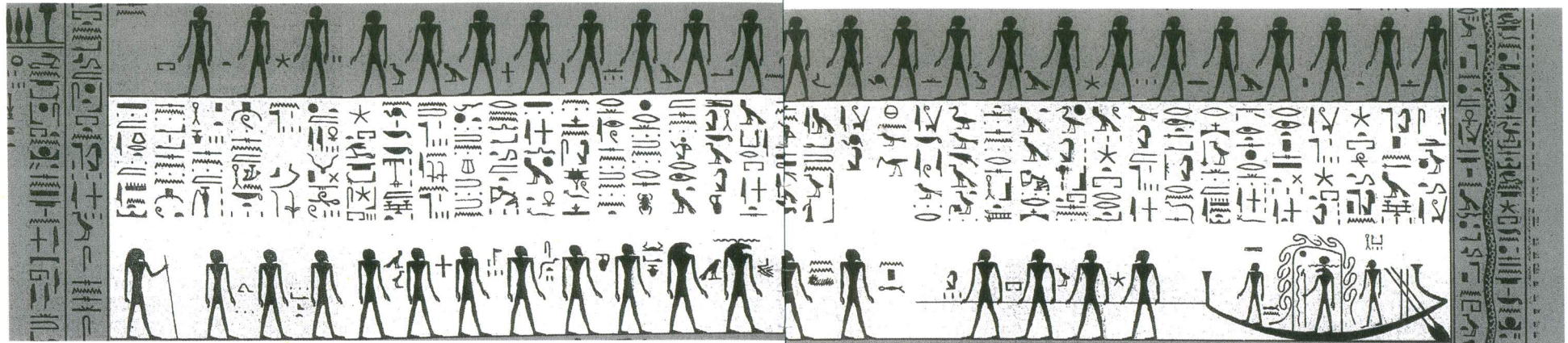
jw ddw (n).sn 3wt

He who gives oblations to them



m htpw st m qrrt.sn

is one who takes a place in their cavern.

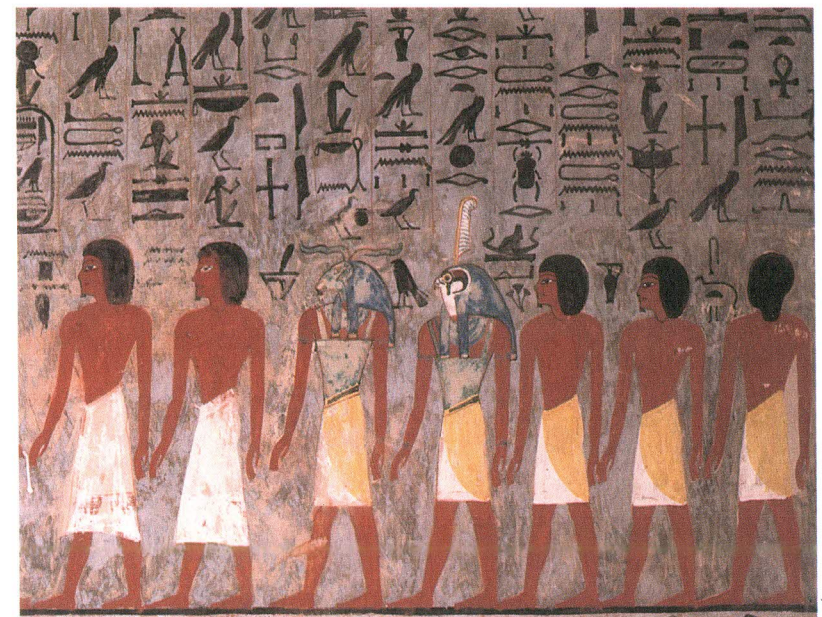
MIDDLE REGISTER, 7TH SCENE

From now on the barque of the Sungod has its permanent shape: In a shrine in the centre stands the ram-headed god, holding the *was*-sceptre and the *ankh*-sign in his hands. The *Mehen*-serpent protectively curls around the shrine. At the prow stands the god *sj3* (Sia, perception) who is the spokesman of the Sungod; in front of the rowing gear stands the god *hk3* (Heka, magic). The figure of the nocturnal Sungod is called *jwf r'w* (Flesh of Re).

Four blessed dead called collectively *dw3tyw* (Those of the Underworld) hold the towrope of the barque. A procession of fourteen deities moves towards him. Three of them are distinguished by their attributes – the third is ram-headed, the fourth falcon-headed, and the last one carries a long staff in his hand as a sign of his status.

Only the first seven deities have individual names:

1. <i>npn</i>	2. <i>nm-ʿ</i>	3. <i>b3</i>	4. <i>hrw</i>
Grain	Without Arms (?)	Ram	Horus
5. <i>whʿ-jb</i>	6. <i>hnmw</i>	7. <i>sdtj</i>	
The Sensible One	Khnum	Child	



(The deities 1-7, from the tomb of Pharaoh Horemhab)

The subsequent six figures are collectively called



ntrw jmyw-qt

Deities who are at the entrance (of the Netherworld).

The god carrying a staff at the end of the register appears to be called *mdwj* (He with the staff).

The accompanying text refers to the entire register:



sqdwt jn ntr pn 3 m w3wt dw3t

Proceeding by this great god on the ways of the Duat.



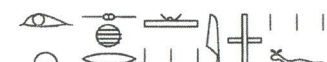
st3 ntr pn jn ntrw dw3tyw

towing of this god by the gods of the Netherworld,



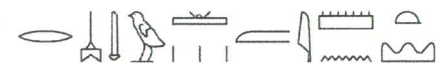
r jryt psst jmyt t3

to distribute what is in the Earth,



(r) jryt shrw jmyw.f

to take care of those who are in it,



r wd3-mdw m jmnt

to hold judgement in the West,



r jryt 3 r nds

to make a great one to a small one



m ntrw jmyw dw3t

among the gods who are in the Duat,



r rdyt 3hw hr st.sn

to put the *Akhu* (Blessed) on their place,



mtyw r wd3t.sn

and the damned to their judgement,



r sh3tm h3wt njkyw

to destroy the corpses of those who are punished,



r hnr b3 [h3tmw]

to confine the *Ba*-soul [of the annihilated ones].



jn r3w

Re says:



j m.tn.wj db3n.j s3d

«Look, I have adorned myself with the headcloth,



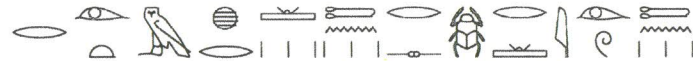
shḥm.kwy m k3r jmy-t3

I have taken possession of the shrine which is in the earth.



sj3 ḥk3 ḥnm.sn.wj

Sia and Heka have joined me



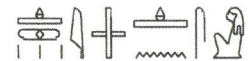
r jryt mḥrw.tn r shpr jrw.tn

to take care of you, to assign to you your functions.



n ḥtm.f r.tn t3w.f

He does not cut his breath from you,



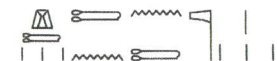
ḥtpw jmyw (s)ḥtpn.s

as well as the offerings which are in (this hour).



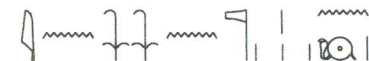
n ʿq mtyw ḥtw.tn

The damned do not enter after you,



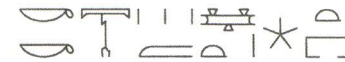
ḥrt (n).tn nt nṛw

to you belongs what is due to the deities.»



jn nn nj nṛw n rʿw

These gods say to Re:



kkw m w3t dw3t

«Darkness reigns on the way of the Duat –



wn sb3w ḥtmyw wpw-t3

open the closed gates, opener of the earth,



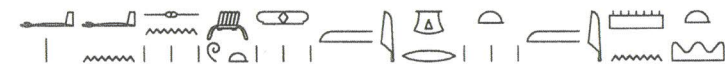
st3wn nṛw qm3w.sw

whom the gods have towed, who created himself!»



3wt.sn m ḥnkt ḥnqt.sn m qbḥw.sn

Their offerings are donations, their beer is their refreshment.

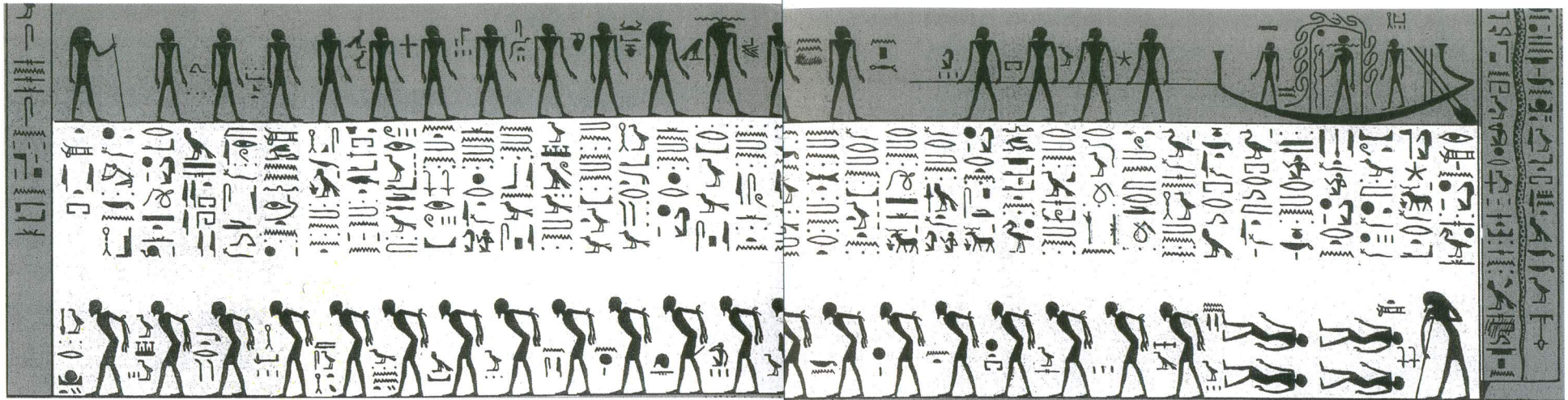


(jw) ddw n.sn 3wt m jgrt m jmnt

Whoever gives oblations to them (will be) in the Hereafter, in the West.



LOWER REGISTER, 8TH SCENE



The god Atum, leaning on his staff, guards four outstretched human figures in front of him who are called *nnyw* “Inert ones”, the embodiment of the four quarters of the world, kept in the Netherworld. The remaining register is filled with twenty enemies whose hands are fettered behind their backs.

The text between the 20 figures describes them collectively:



zmytyw wsht nt r'w

The desert-dwellers of the hall of Re,



knyw tp t3 n r'w

who have quarrelled on earth because of Re,



njsw m dw n nty m swht

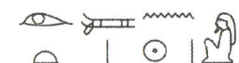
who have cried evil against “Him who is in the Egg”,



hwjw mtrw ws3w hrw r 3hty

“The Witnesses who have offended Akhty”.

The text of the register reads:



jryt jtmw n r'w

What Atum has done for Re:



s3h(t) ntr dw3 b3.f

to glorify the god, to adore his *Ba*-soul,



rdyt dwt m hftyw.f

to afflict evil on his enemies.

(Atum addresses the enemies:)



m3'-hrw jt.j r'w r.tn

«My father Re is triumphant against you,



m3'-hrw.j r.tn

I am triumphant against you!



jnk z3 pryw m jt.f

I am the son who emanated from his father.



jnk jt pryw m z3.f

I am the father who emanated from his son.



snhw.tn ntt.tn m rwdw rdw

You are fettered, you are bound with firm ropes.



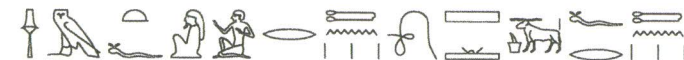
w3n(j) r.tn q3sw.tn n(n) wn 'wj.tn

I have ordered that you be fettered; you arms will not be opened!



3h r'w r.tn spd b3.f r.tn

Re's magic is against you, effective is his *Ba*-soul against you,



sh'm jt.j r.tn w3š b3.f r.tn

powerful is my father against you, strong is his *Ba*-soul against you!



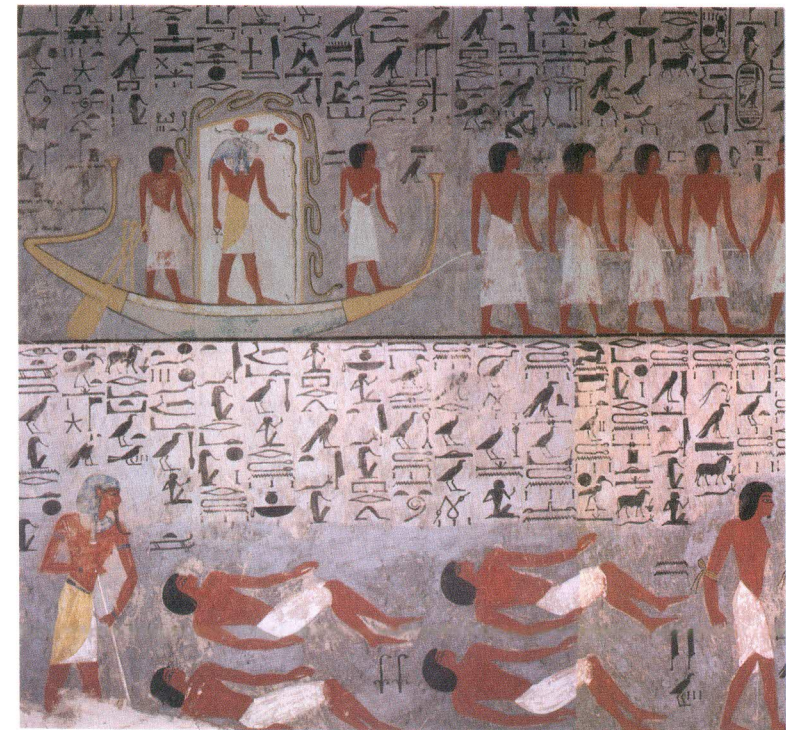
dwt.tn n.tn 'dt.tn r.tn

Your evil belongs to you; your slaughtering is against you,



knyw.tn n.tn (n)jsw.tn r dwt(t)

your punishment is upon you, you are summoned to evil!

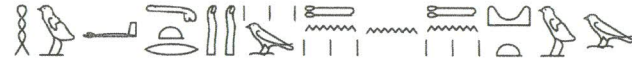


(From the tomb of Horemhab)



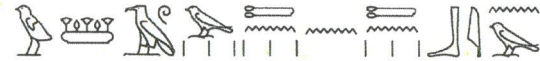
sjpwn.tn hr r'w

You are condemned by Re,



hwy mtrw.tn n.tn dwt

destroyed is your witness document for you, being evil,



wszw.tn n.tn bjnw

your calumny is upon you, since it is wicked,



sjpwn.tn hr jt.j

you are condemned by my father!



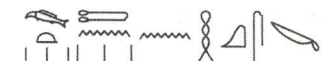
nttn nn jryw dwt

You are these who have committed evil,



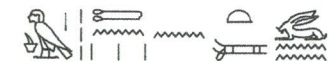
jryw d't m wsht 'zt

who have caused slaughter in the Great Hall!



h3wt.tn n hsq

Your corpses are committed to beheading,



b3w.tn n tm wnn

your *Ba*-souls to non-being!



n m33.tn r'w m jrw.f

You shall not view Re in his manifestations,



sqdi.f m št3yt

when he sails in the *Shetit* (Beyond)!



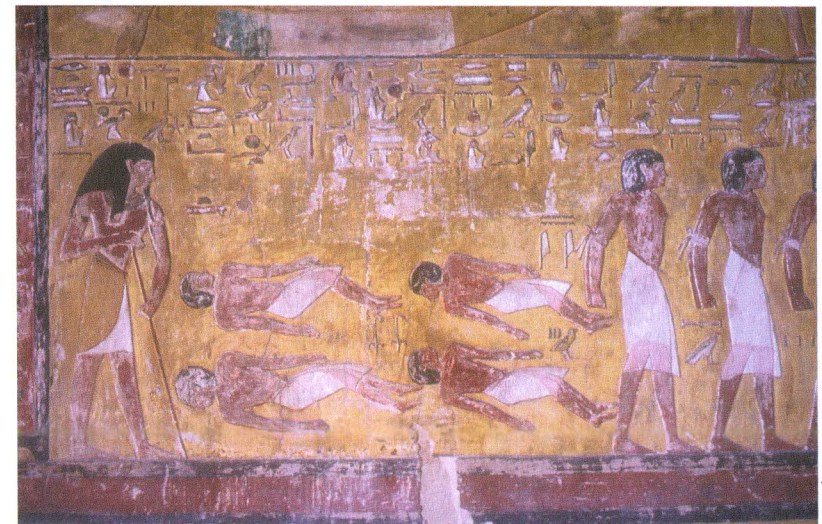
jhy r'w w3š.tj r'w

Hail Re! You are strong, Re!



hftyw.k n htmyt

Your enemies will belong to the place of destruction!»



(From the tomb of Seti I)

SECOND GATE

The gates between the areas of the respective hours of the night have their complete form from now on. Behind the leaves of the gate (as in the First Gate, above), are two walls topped with upright *hkr*-daggers. Each wall is guarded by a Uraeus-serpent rearing up and by a mummiform guardian. Inside the gate are nine mummies, one above the other, here referred to as 'The Second Group of Nine Gods' "The Second Ennead". They should, in reality, probably be seen as being side by side.

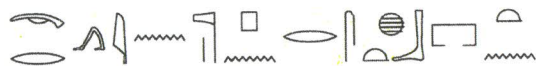
Name of the gate:



spdt w3w3(t)

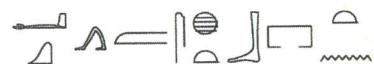
With piercing blaze,

Text:



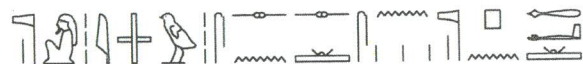
spr jn ntr pn 3 r sbht tn

Arrival of this great god at this gate,



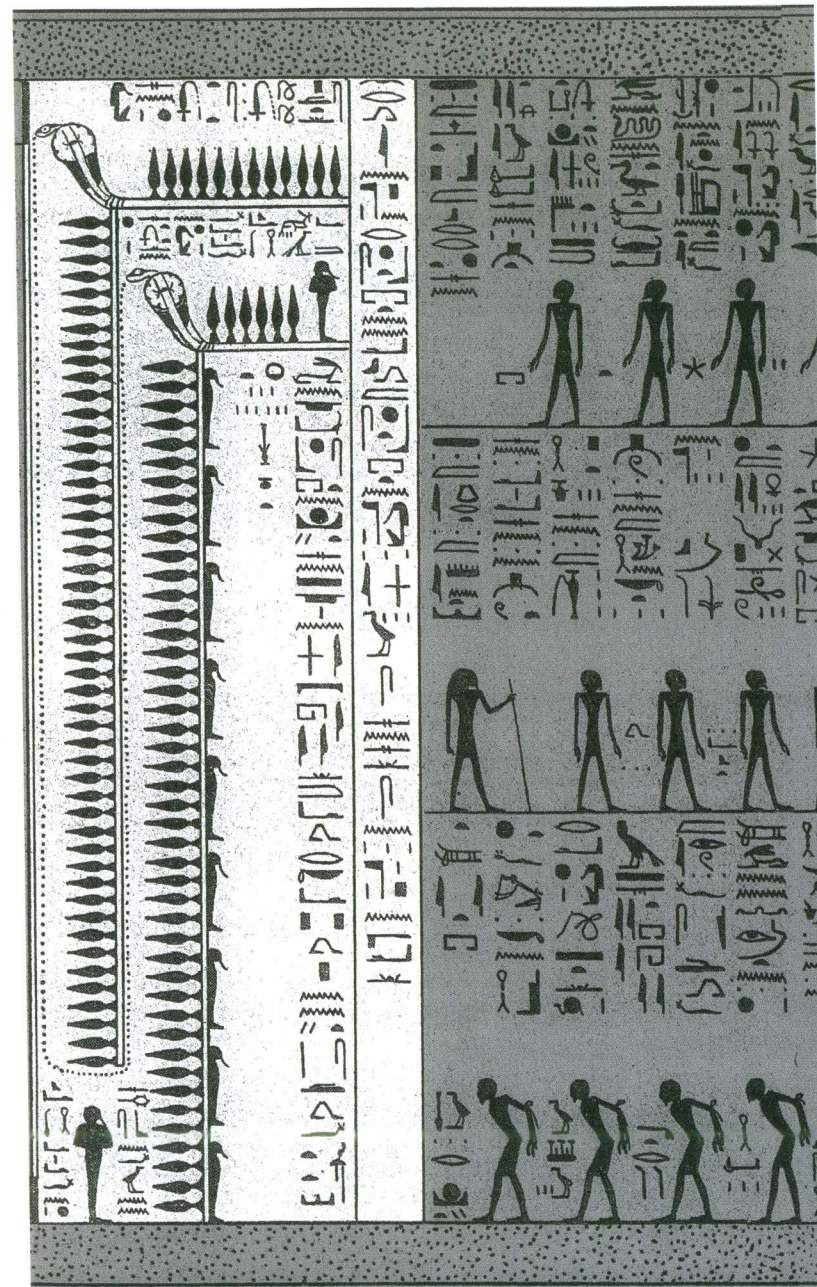
3 q m sbht tn

entering into this gate.



ntrw jmyw.s sns.sn ntr pn 3

The gods who are in it acclaim this great god.



The two Uraeus-serpents on the wall:



stt.s n r'w

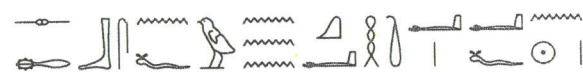
She lights up for Re.

The two guardians:



mw-jwtyw q'h.f wy.f(j) n r'w

Who devours the non-existing, he bends his arms for Re;



shbw-znfw q'h(f) wy.f(j) n r'w

who slurps blood, he bends his arms for Re.

The nine mummies:



psqt snwt

Second Ennead

The serpent upon the doorway:



q3by

The coiled one

Text in front of the Ennead of mummies:



wnw sbht n zhty

Open is the gate for Akhty,



zmyw 3 n jmy-pt

open is the door for him who is in heaven.



jhy my rk ppw pn nty sqdj.f jmntt

Hail! Come, you moving one, who crosses the West!

The Coiled one is described:



wnn.f hr 3 pn

He is upon this door,



wn.f n r'w

he opens for Re.



sj3 n q3bjy

Sia (speaks) to the Coiled one:



wn sb3.k n r'w

«Open your gate for Re,



zn 3.k n zhty

open your door for Akhty!»



jw.f shd.f kkw zm3w

He lights up the Primeval Darkness,



dj.f šsp m ʿt jmnt

he gives light to the hidden region.



htmjn ʿ3 pn

Then this door is closed,



m-ht ʿq ntr pn ʿ3

after this great god has entered.



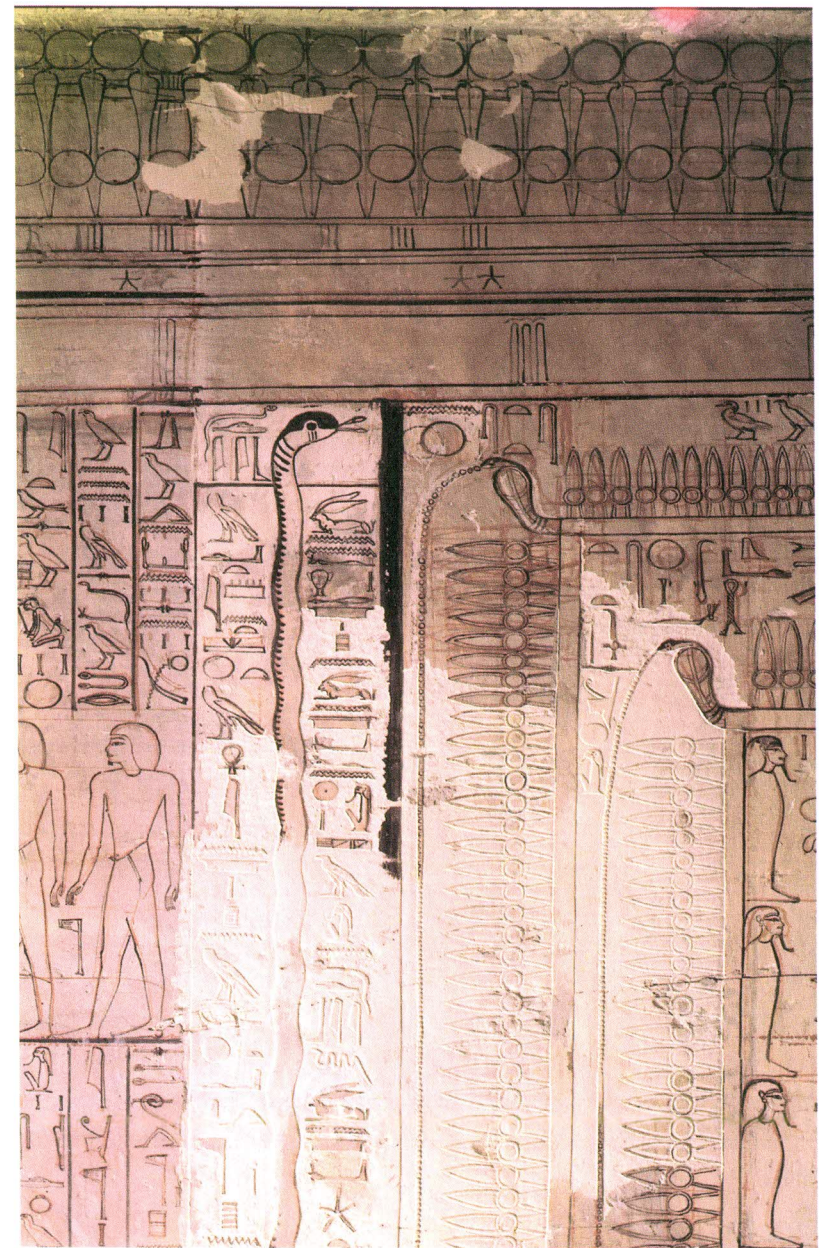
hwtjr jmyw sbht.sn

Then those in their gate wail



sdm.sn h33 ʿ3 pn

when they hear this door being shut.

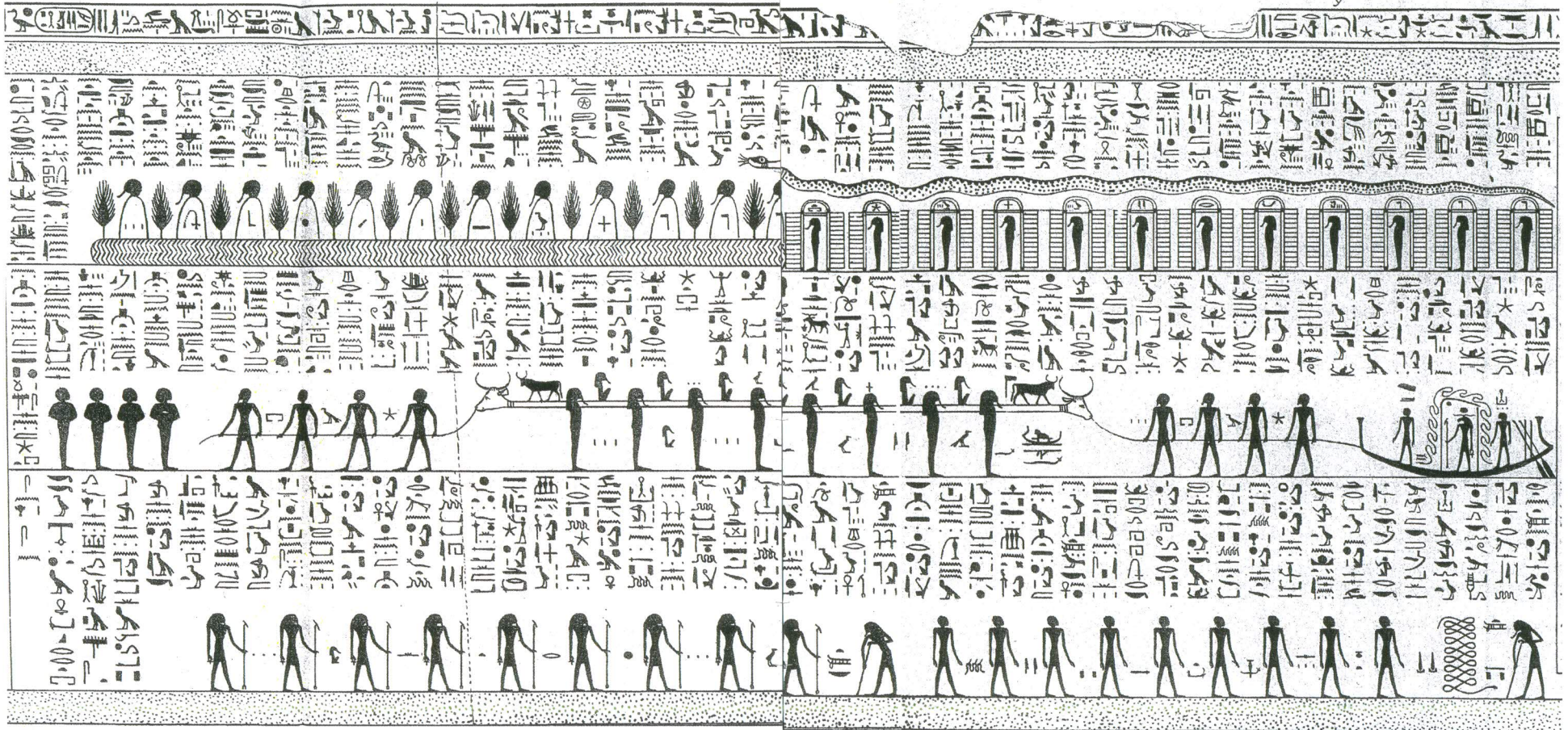


(From the tomb of Pharaoh Horemhab, part of the high relief is already chisled out)

THIRD

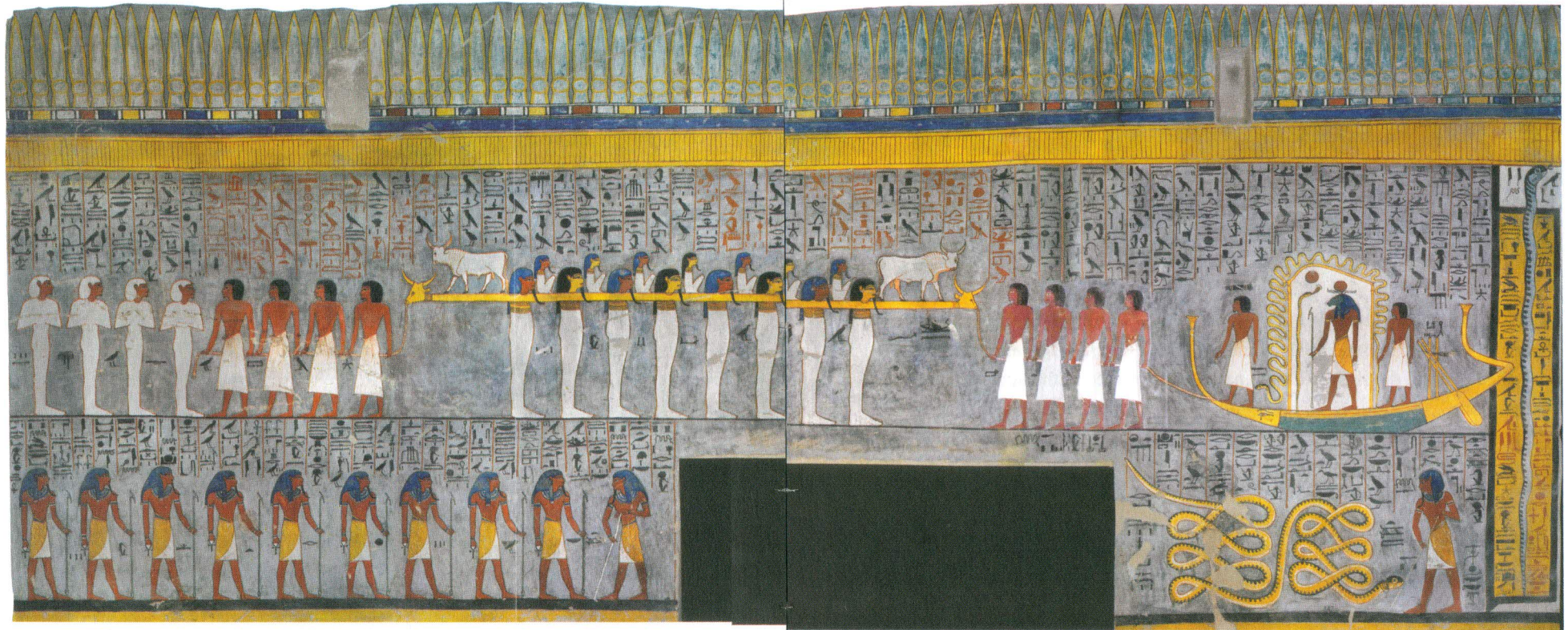
HOUR

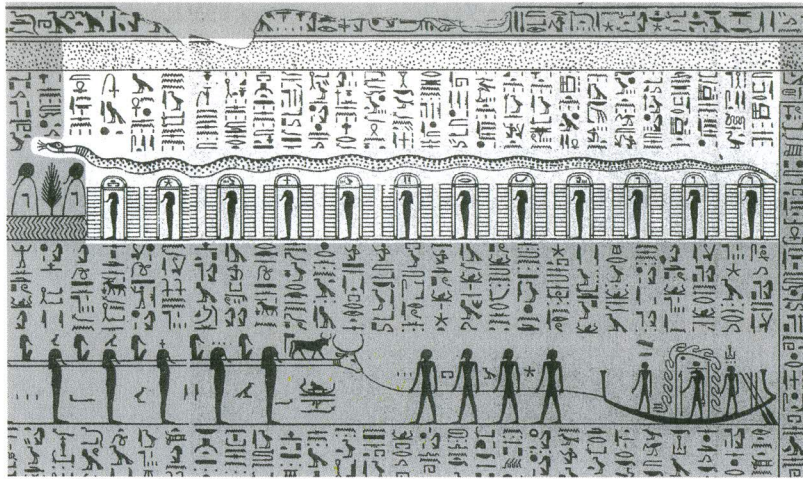
PLATE 5



PART OF THE THIRD HOUR

FROM THE TOMB OF RAMSES I



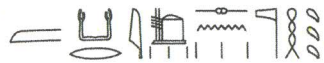
UPPER REGISTER, 9TH SCENE

Twelve shrines with vaulted roofs and red (later yellow) doors shown open. In each shrine stands a mummy painted black. The huge serpent stretched over all the shrines has no name, but is called in the text *sty* "The flaming one".



ntrw dsryw jmyw dw3t

Protected gods who are in the Netherworld



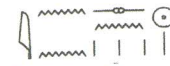
m k3rw.sn h'w-ntr

in their shrines, divine bodies



sty z3w.f k3rw.sn

"The flaming one" guards their shrines.



jn n.sn r'w

Re says to them:



wn n k3rw.tn

«Opening be for your shrines,



q hqwt.j m snkw.tn

so that my light may enter your darkness.



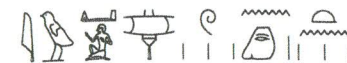
gmjn. j.tn j3kb.tn

I found you when you were mourning



k3rw.tn htmy hr.tn

and your shrines were closed upon you.



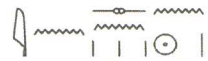
jw dy.j t3w n fndw.tn

(But now) I give breath to your noses



wd.j n.tn 3hw.tn

and I have assigned to you your blessed state.»



jn.sn n r'w

They say to Re:



jhy r'w my rk n.n

«Hail Re! Come to us,



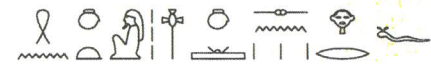
ntr ʿ3 jhmw sk.f

greatest god who knows no setting,



nty jmyw-b3h.f htw.f

whom those who are before him and behind him,



šnwt nḏ.sn hr.f

(his) retinue, are greeting!



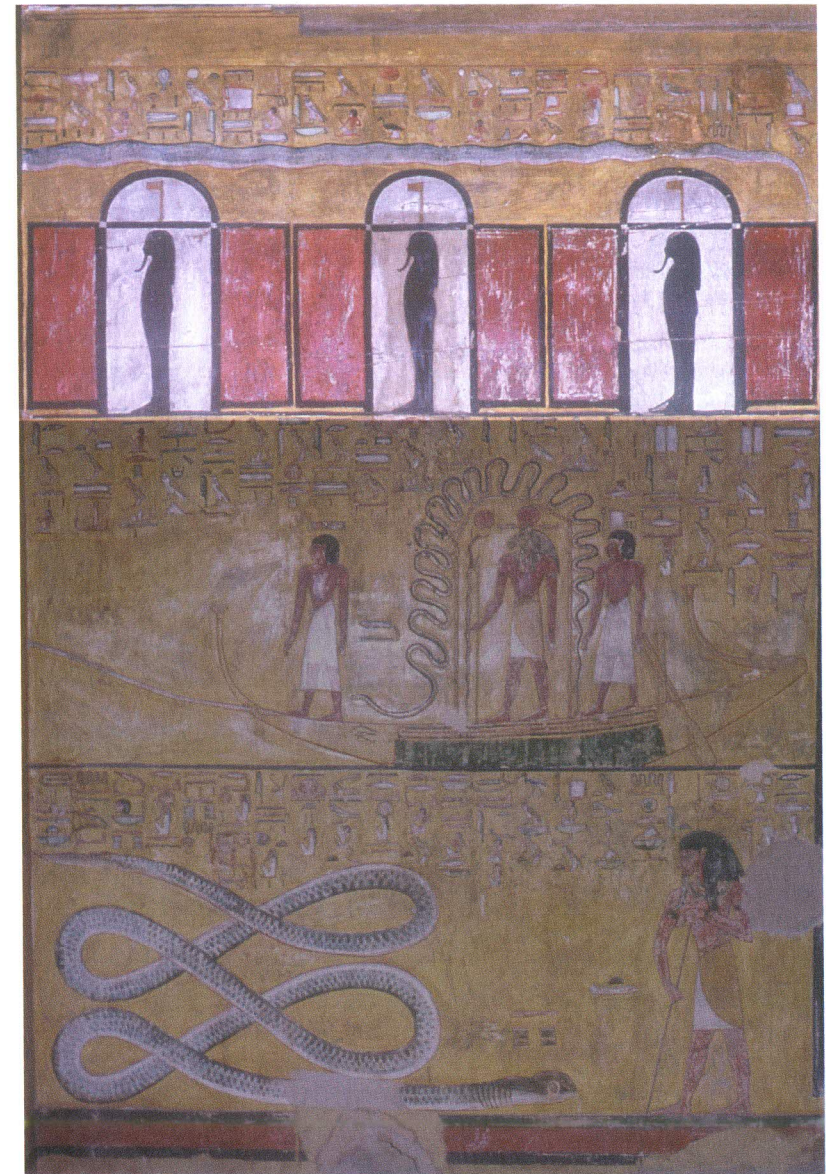
hʿywy r'w hnz.f t3

How joyful is it when Re passes the Earth,

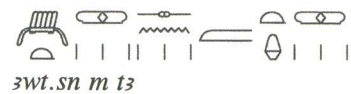


ntr ʿ3 p.f št3yt

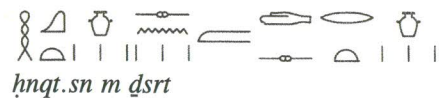
when the great god moves through the Shetit (Beyond)!»



(From the tomb of Pharaoh Seti I)



Their oblation is bread,



their beer is Djeseret,



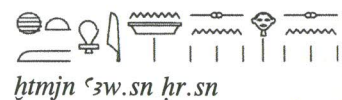
their refreshment is water.



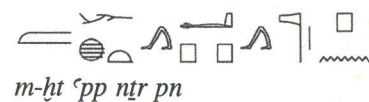
He who makes an offering to them, he lives



on what they and «The flaming one» are living.



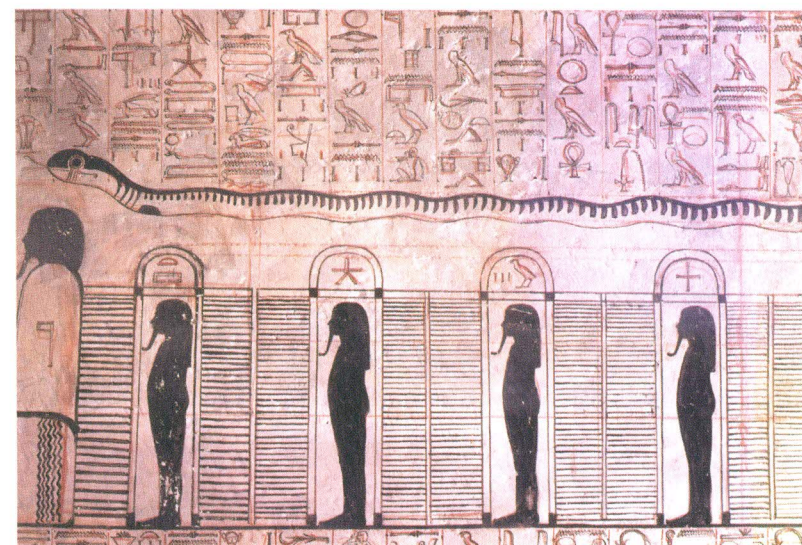
Then their doors are closed upon them,



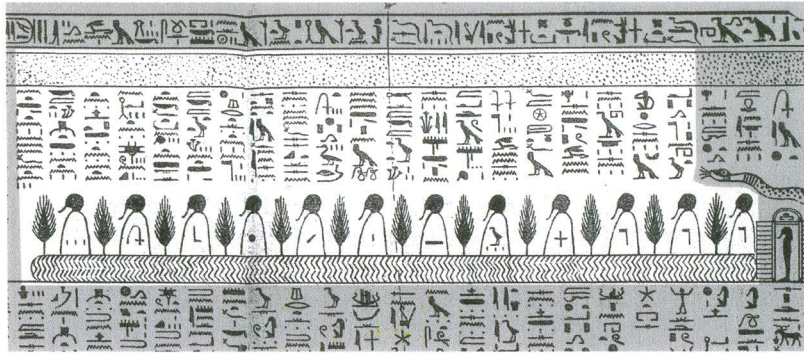
after this god has passed.



Then they wail when they hear their doors being shut upon them.



(From the tomb of Pharaoh Horemhab)

10TH SCENE

The “Lake of Fire” (in the older copies with water painted red), surrounded by twelve mummy-envelopes with human heads, each with large ears of barley (painted green, later yellow) before it. The hieroglyphs of their name are distributed between the twelve bodies:



ntrw jmyw š-hb(t)

Gods who are in the Lake of Fire.

The text reads:



š pw wnn.f m dw3t

That Lake is situated in the Netherworld



dbnw.f m nn ntrw

and is surrounded by these gods.



(From the tomb of Pharaoh Sethos I)



wnn.sn m 3tyw tpw.sn h3yw

They are in their wrappings, but their heads are bare.



š pn mhw m k3mwtt

This Lake is filled with barley,



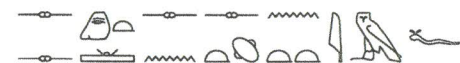
mw (nj) š pn m w3w3t

(but) the water of this "Lake is Fire".



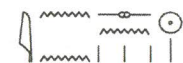
hpp 3pdw m33.sn mw.f

The birds fly away when they see its water



ssn.sn stj ntj jm.f

and smell the odour of that which is in it.



jn n.sn r'w

Re says to them:



hryt.tn n(t) ntrw

«Your divine provision



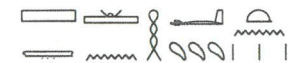
m k3mwtt nt š.tn

consists of the barley of your lake.



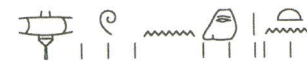
kf3t n tpw.tn

Unwrapping for your heads,



št3w n h'w.tn

covering for your limbs,



t3w n fndw.tn

breath for your noses!



htpw.tn n.tn k3mwtt

Your offerings belong to you, (i.e.) barley,



3wt n.tn nt š.tn

oblations belong to you from your lake.



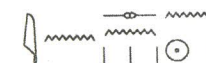
mw.f n.tn jwty t3w.f r.tn

Its water belongs to you, without its heat being against you,



jwty hh.f r h3wt.tn

without its fiery blast being against your bodies.»



jn.sn n r'w

They say to Re:



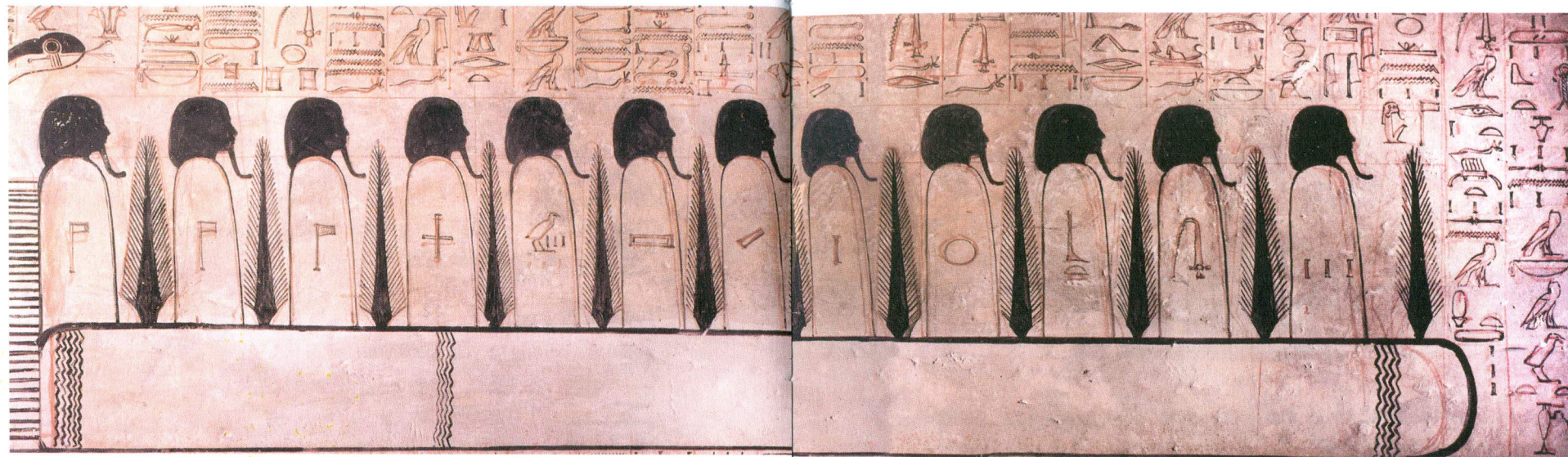
my rk r.n 33y.f m wj3.f

«Come to us, who travels in his barque



sttw n.f jrt.f tk3

for whom his eye kindles the torch



shdw zht.f dwstyw

and his brilliant eye illuminates those in the Netherworld!



jhy j'r.k zhw n.n

Hail, when you approach, who is helpful for us,



ntr '3 sty m jrt.f

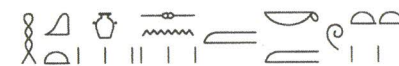
great god who inflames with his eye.»



3wt.sn m t3-k3mwt

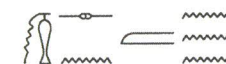
Their oblations are barley-bread,

(From the tomb of Pharaoh Horemhab)



hnqt.sn m k3mwt

their beer is barley,



qbhw.sn m mw

their refreshment is water.



jw ddw n.sn 3wt

Whoever offers to them



m nb-m3(wt) m š pn

is a master of renewal (or ears of barley) in this lake.

MIDDLE REGISTER, 11TH SCENE

The sun barque is identical with that in the second hour, again pulled by four *dw3tyw* "gods of the Netherworld". The rope passes through a long-stretched object called *wj3-t3* «Barque of the Earth», beginning and ending with a bull's head. It is carried by eight mummiform *f3yw* "carriers". Upon this "Barque of the Earth" are placed seven *ntrw jmyw* "Gods in (it)" between the bull's heads. Another four *dw3tyw* are pulling the rope out of it.

The scene is accompanied by the following text:



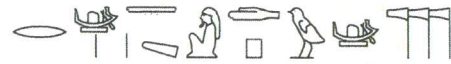
s13w ntr pn 3 jn ntrw dw3tyw

This great god is being towed by the gods of the Netherworld.



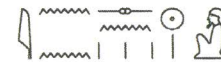
spr jn ntr pn 3

Arrival of this great god



r wj3-t3 dpw ntrw

at the Barque of the Earth, the ship of the gods.



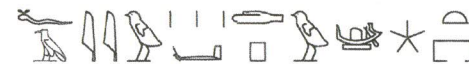
jn n.sn r'w

Re says to them:



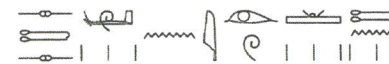
j ntrw hryw wj3-t3

«O you gods below the Barque of the Earth,



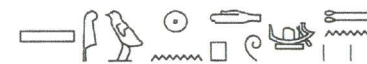
f3yw dpw dw3t

carrying the ship of the Netherworld –



s13w n jrw.tn

Raising be for your manifestations,



šw n dpw.tn

light for your ship,



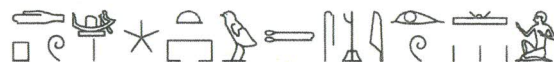
dsrw (n) ntt jm.f

and protection (for) what is in it.



wj3-t3 hmw n.j

The Barque of the Earth has receded before me,



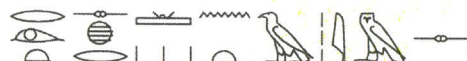
dpw-dw3t wtz(f) jrw.j

the ship of the Netherworld has raised my manifestations.



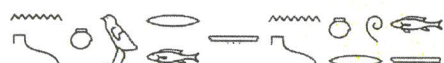
mk.wj ʿp.j št3yt

Lo! I pass through the Shetit (Beyond)



r jryt šhrw ntyw jm.s

to care for those who are in it!



nwr t3 nwr t3

The Earth quakes, the earth quakes,



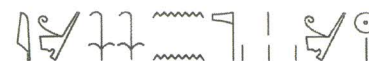
w3š b3 njm k3wj

strong is the *Ba*-soul, the Double-Bull rejoices.



ḥtp ntr m qm3(t)n.f

The god rests in what he has created.»



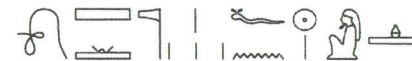
jn nn nj ntrw n rʿw

These gods say to Re:



w3š rʿw spd b3.f ḥnʿ t3

«Strong is Re, effective is his *Ba*-soul together with the God of the Earth.



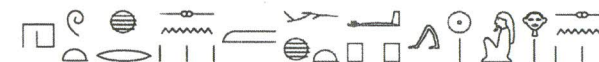
w3š ntrw.f n rʿw ḥtpw

Strong are his gods for Re when he has gone to rest.



ḥʿy dpw-dw3t sjw wj3 pn

Acclaimed is the ship of the Netherworld, and praised is this barque.»



hwthr.sn m-ḥt ʿpp rʿw ḥr.sn

But then they wail, after Re has passed them.



ḥtpw.sn (m) rnpyt

Their offerings are fresh plants.



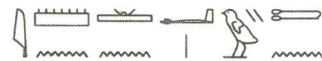
jw ddw n.sn ḥtpw.sn

Whoever gives to them their offerings



m sdm.w ḥrw ntyw

is one who hears the voice of those existing (in the Netherworld).



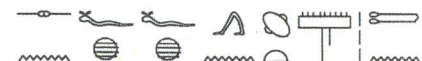
jmnw n ʿwy.tn

hiding for your arms,



t3w n fndw.tn

breath be for your noses,



snfhy n wtw.tn

loosening for your wrappings!



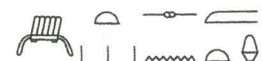
shn.tn m 3wt.tn

May you dispose of your oblations,



htpn.tn m qm3wn.j

when you rest in (this) which I have created.»



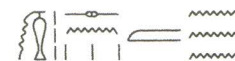
3wt.sn m t3

Their oblations are bread,



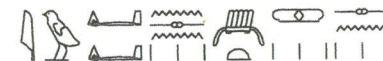
hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw ddw n.sn 3wt.sn

Whoever makes an offering to them



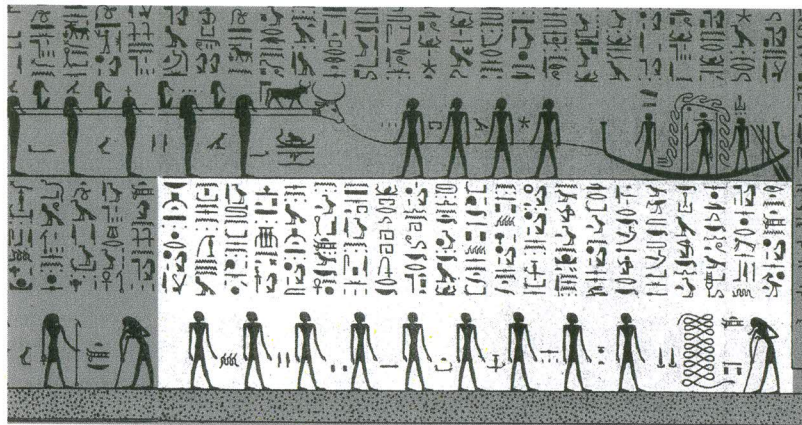
m sšpw.sn m dw3t

is among those with shining garments in the Netherworld.



(From the tomb of Pharaoh Horemhab)

LOWER REGISTER, 13TH SCENE



Jtmw Atum, again leaning on a staff, confronts the multi-coiled serpent
 ʿ*3pp* Apopis and, before him, nine blessed dead, which are named:



q3q3t ḥsft ʿ3pp

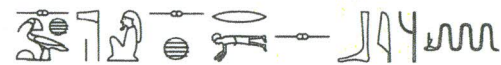
The council that drives away Apopis

The text reads:



jrytn jtmw n rʿw

What Atum has done on behalf of Re:



s3ḥt ntr shrt sby

to glorify the god, to overthrow the rebel.



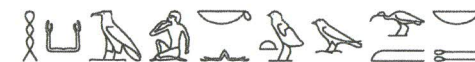
(From the tomb of Pharaoh Ramses I)

(Atum speaks to Apopis:)



shdw.k jwty ʿḥ.k

«You are upside down, so that you cannot rise (again),



ḥk3w.k jwty gmj.k.t(w)

you are bewitched so that you cannot find yourself!



m3ʿ-ḥrw jt.j r.k

My father has triumphed over you,



m3'-hrw.j r.k

I have triumphed against you,



dr.(j).tw n r'w

I have driven you away on behalf of Re.



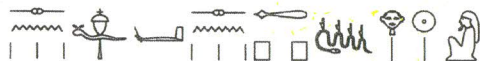
ssw.n.j.tw n 3hty

I have punished you on behalf of Akhty.»



jn.sn psdt-r'w

They say, the Ennead of Re;



sn hsf.sn 3pp hr r'w

when they drive away Apopis from Re:



znjt(w) tp.k 3pp znjt(w) q3bw

«Your head is cut off Apopis, the coils chopped up!



nn tknw.k m wj3 r'w

you will not come near to the barque of Re,



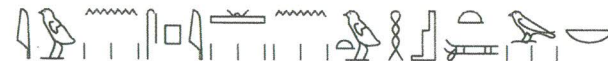
nn h3j.k r dpt-ntr

you will not come near to the god's ship!



pry hh r.k n(j) 3t3yt

The fiery blast of the Shetit has gone forth against you,



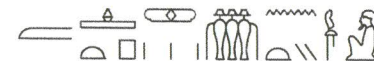
jw.n sjp.n.tw (n) htmw.k

and we have condemned you to your destruction!»



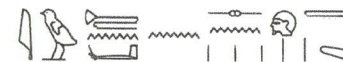
nh.sn m 3wt r'w

They live on the oblations of Re



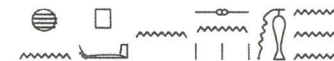
m htpw hnty-jmntyw

and the offerings of the Foremost of the Westerners (Osiris).



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth,



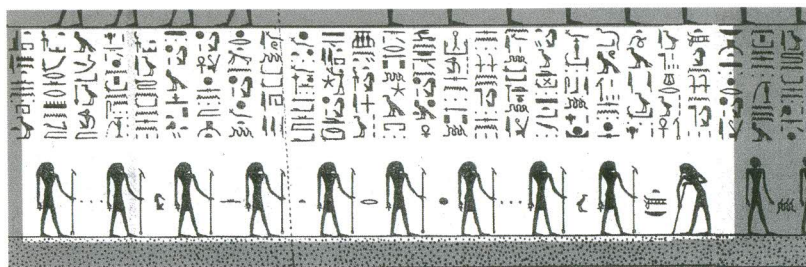
hnpw n.sn qbhw

and lets them have cool refreshment,



m nb 3wt hr r'w

is a master of oblations with Re.

14TH SCENE

A second, similar figure of Atum confronts nine gods carrying Ankh and Was, named *nbw-hrt* masters of provisions.



jn jtmw n nn nj ntrw

Atum says to these gods:



j ntrw hryw nh w3s

«O gods who carry Ankh and Was,



w3yw hr dcmw.sn

who lean upon their Djam-sceptres –



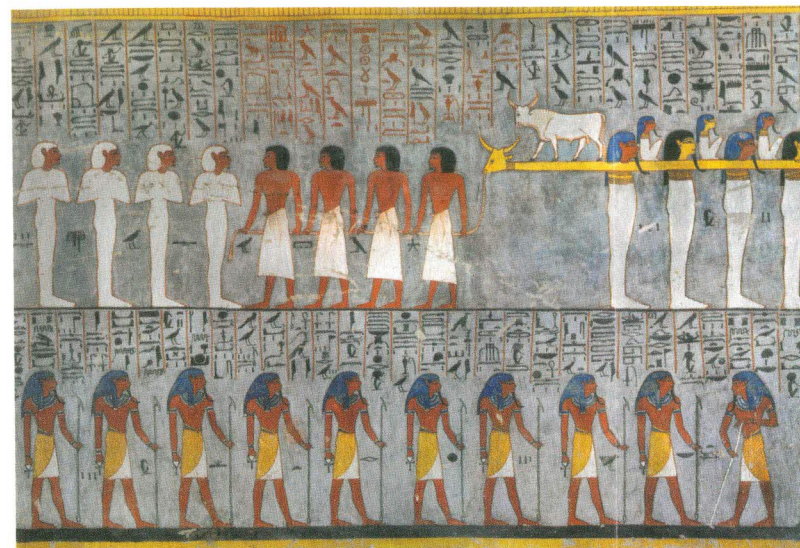
hsf sby hr 3hty

Drive away the rebel from Akhty,



wdy 3t n jwf dwy-qd

hack up the flesh of the Wicked one!»



(From the tomb of Pharaoh Ramses I)



jn.sn nn ntrw sn hk3.sn 3pp

These gods say, when they enchant Apopis:



wnw t3 n r'w

«Open is the Earth for Re,



hwmw t3 r 3pp

sealed is the Earth against Apopis!



dw3tyw hnty-jmntyw jmyw štyt

You of the Netherworld of the Foremost of the Westerners, who are in the *Shetit*,



dw3 r'w dr hftyw.f

praise Re and drive away his enemies,



nd ʿ3 m-ʿ jwf dwy

protect the Great one (Osiris) from the flesh of the Wicked one!



jhy hrtw n r'w hfty r'w

Hail, felled for Re is the enemy of Re!»



nh.sn m 3wt r'w

They live on the oblations of Re



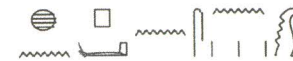
m htpw hnty-jmntyw

and on the offerings of the Foremost of the Westerners.



jw wdnw n.sn hr t3

Whoever offers them on earth



hnpw n.sn qbhw

and lets them have cool refreshment,



m m3'-hrw m jmnt

is one who is justified in the West,



dsrw rmn m st-jmnt

with protected shoulder in the Hidden Place.



sn hwt.sn n r'w

They wail because of Re



j3kb.sn n ntr ʿ3

and they lament because of the great god,



m-ht ʿpp.f hr.sn

after he has passed them.



š3s.f h'p.st kkw

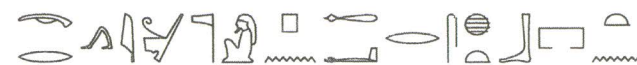
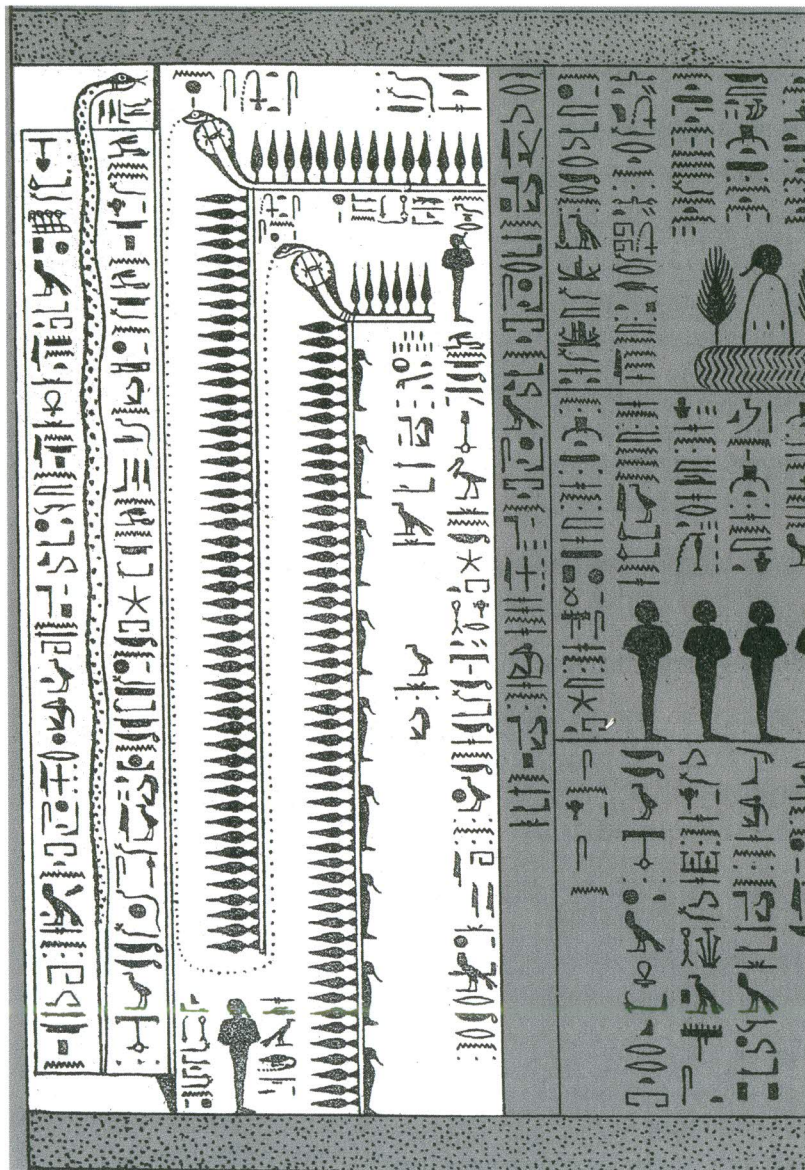
When he rushes away, darkness envelops them



htmw qrrwt.sn hr.sn

and their caverns are closed upon them.

THIRD GATE



spr jn ntr.pn ʿ3 r sbht tn

Arrival of this great god at this gate,



ʿq m sbht tn

entering into this gate.



ntrw jmyw.s sns.sn ntr pn ʿ3

The gods who are in it acclaim this great god.

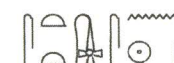
The gate is called:



nbt sdf3w

Mistress of nourishment

At the two Uraeus-serpents on the wall:



stt.s n rʿw

She lights up for Re.

The two guardians:



nwr t3 qʿh.f ʿwy.f(j) n rʿw

Earthquake, he bends his arms for Re.



sd3 t3 q'f.f wy.f(j) n r'w

Trembling of the earth, he bends his arms for Re.

Nine mummies:



psdt hmt ntr 3 jmyw

Third Ennead of the great god which is in (it).

Text in front of the Ennead:



wnw n.k t3 wb3w n.k dw3t

«Open for you is the Earth, thrown for you open is the Duat,



hrtj kf.k snkw.n

you from heaven—you have **uncovered** our darkness.



jhy r'w my rk r.n

Hail Re! Come to us!»

The serpent upon the doorway:



qdbj

The piercing one.



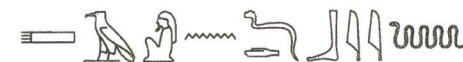
wnn.f hr 3 pn

He is upon this door,



wn.f n r'w

he opens for Re.



sj3 n qdbj

Sia (speaks) to the piercing one:



wn sb3.k n r'w

«Open your gate for Re,



z(n)š 3.k n 3hry

open your door for Akhty!



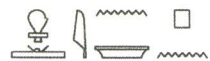
jw.f shd.f kkw zm3w

He lights up the Primeval Darkness,



dj.f šsp m t jmnt

he brings light into the hidden region.


$$\hbar t m j n \text{ } ^{\circ} 3 \text{ } p n$$

Then this door is closed,



m-ht 'q ntr pn '3

after this Great God has entered.



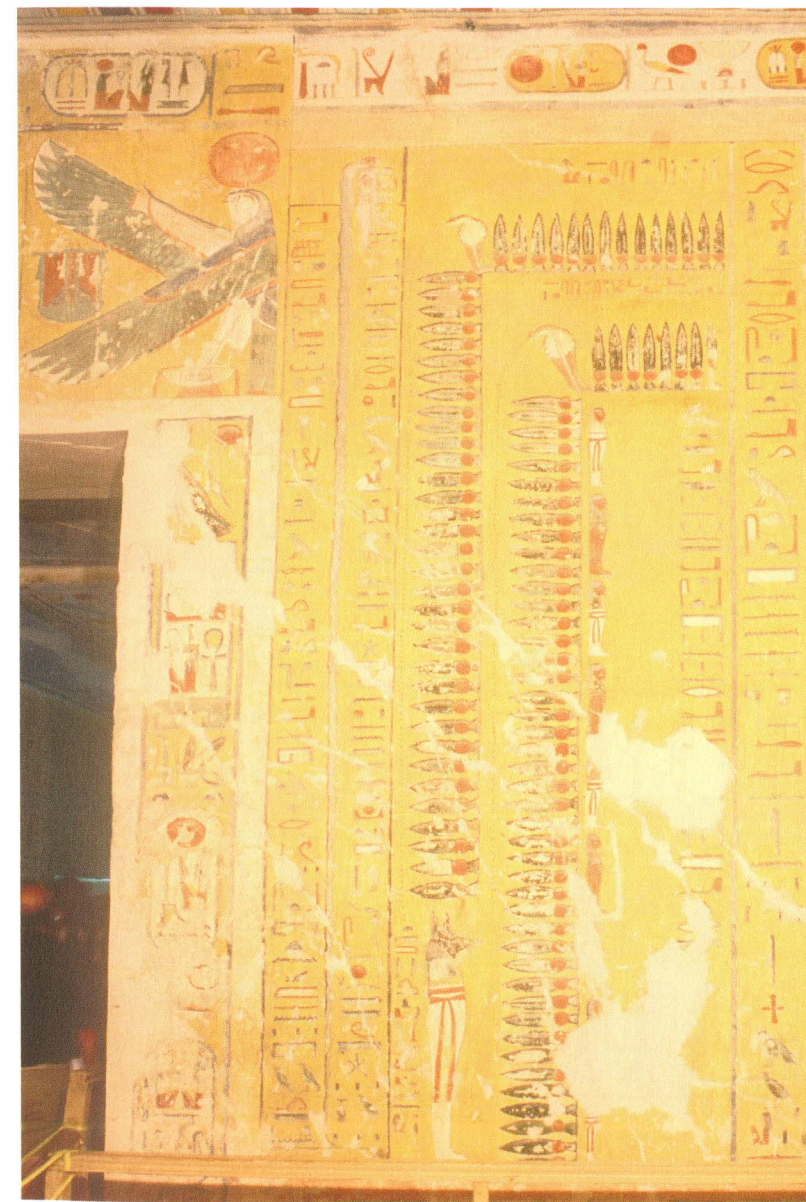
hwthŕ jmyw sbht.tn

Then those in this gate wail



sdm.sn h33 '3 pn

when they hear this door being slammed.



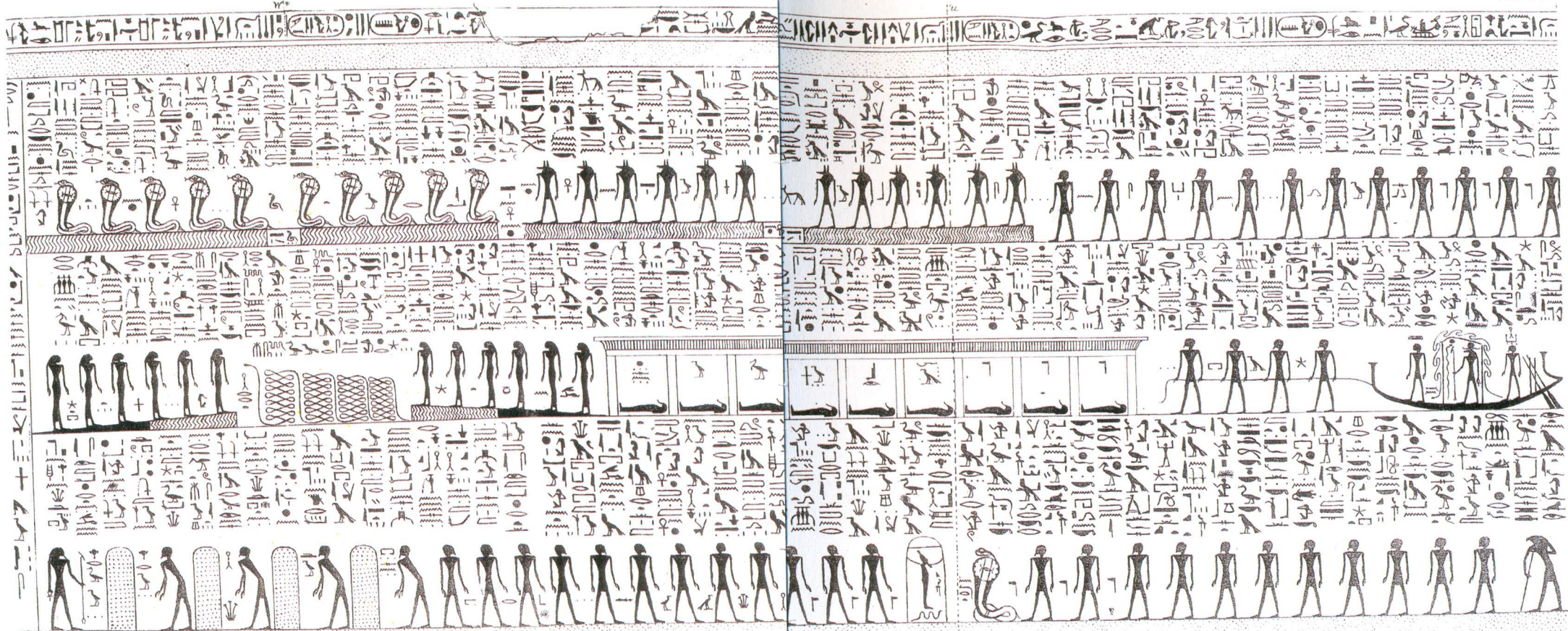
(From the tomb of Pharaoh Ramses IV)

FOURTH

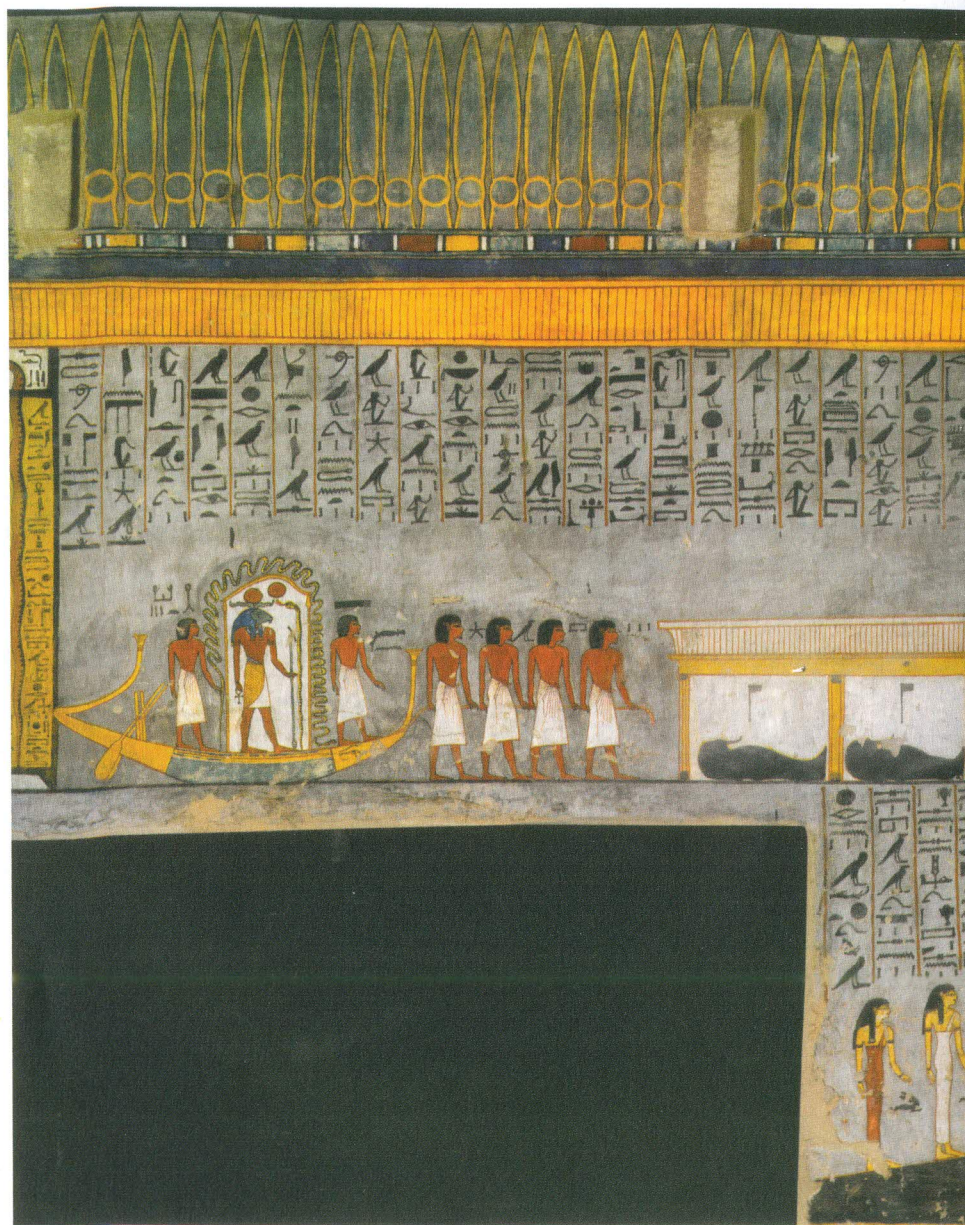
HOOR

PLATE

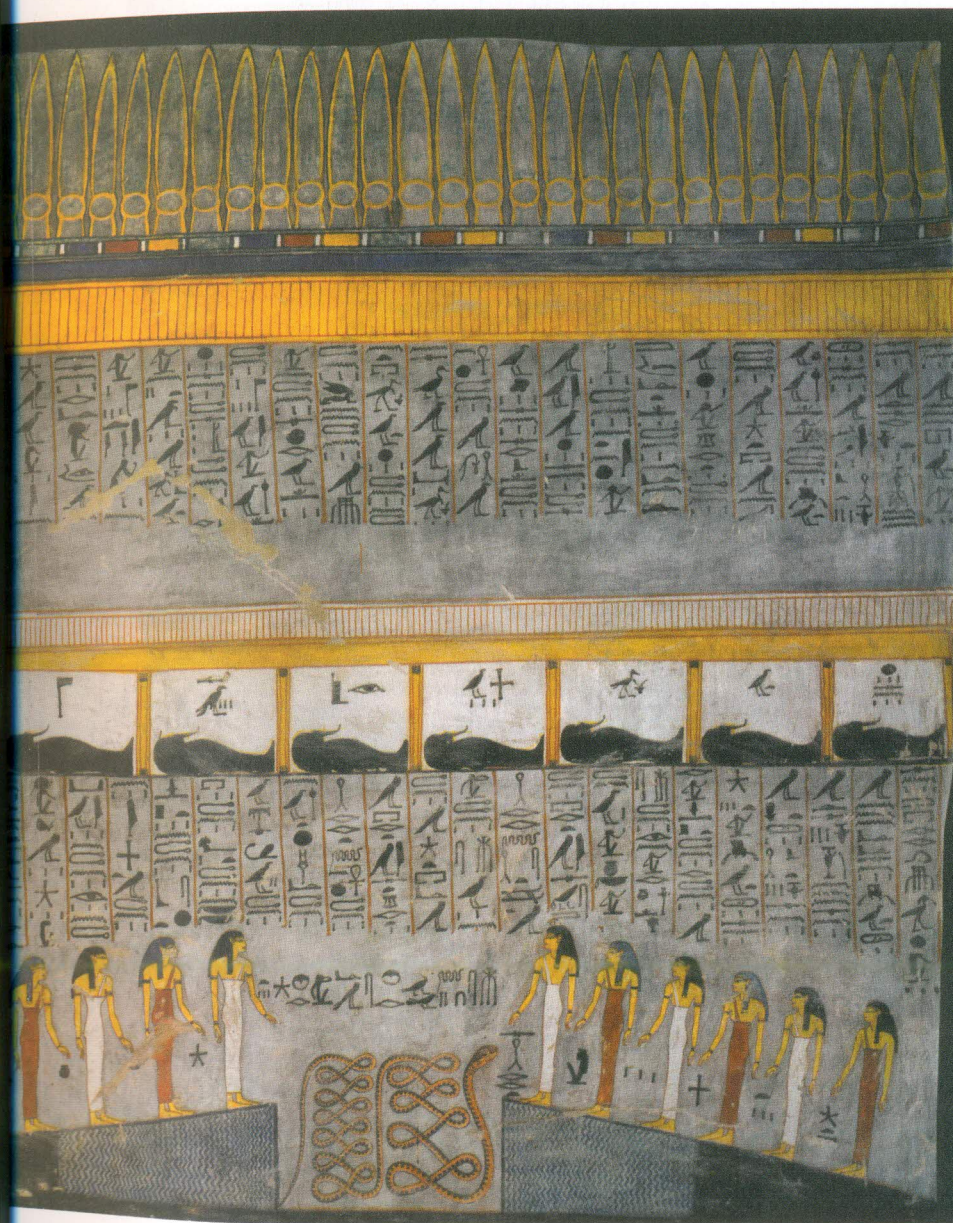
PLATE

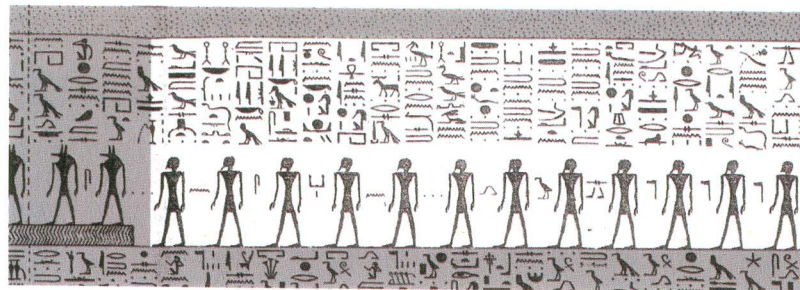


PART OF THE FOURTH HOUR



OF THE TOMB OF RAMSES I



UPPER REGISTER, 15TH SCENE

Twelve deities without attributes:



ntrw zbjw n k3.sn

The gods who have gone to their *Ka*-energy.

The text reads:



zbjw n k3w.sn

Those who have gone to their *Ka*-energies,



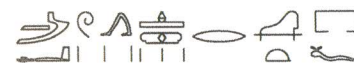
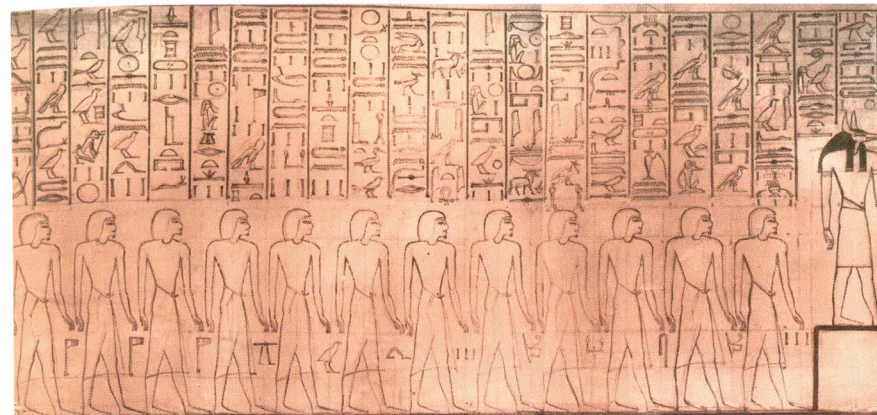
w'bw m sdfw-tryt

who are purified by a solemn oath,



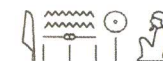
stpw hr h'w.sn

who have been removed during their lifetime,



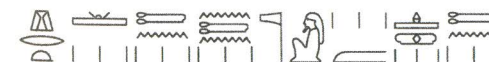
m3'w htpw r st.f

who guide the offering to its place.



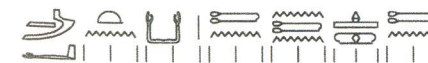
jn n.sn r'w

Re says to them:



hryt.tn n.tn ntrw m htpw.tn

«Your provisions belong to you, gods, from your offerings!



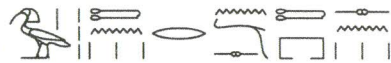
m3'.tn k3w.tn n.tn htpw.tn

you guide your nourishment to you, so that you are content.



hftyw.tn htmw n(n) wnn

Your enemies have been destroyed, without being,



zhw.tn r nswt.sn

your Akh-spirits are at their thrones,



bzw r sdzyt

the Ba-souls at what is concealed.»



jn.sn n r'w

They say to Re:



hnw n.k r'w-zhty

«Acclamation to you, Re-Akhty,



hy (n).k bz spdwt m t3

«Hail to you, effective Ba-soul in the Earth!



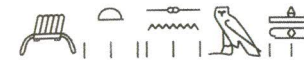
hy (n).k nhh nb rnpwt

Hail to you, Permanent one, Master of years.



dt jwtt 'sm.s

Duration, which cannot be extinguished!»



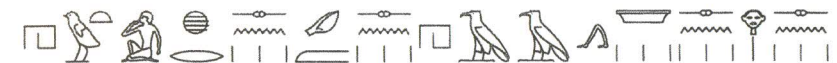
zwt.sn m htpw

Their oblations are the offerings,



qbhw.sn m mw

their refreshment is water.



hwthr.sn sdm.sn h33 'zw.sn hr.sn

Then they wail when they hear their doors being shut upon them.



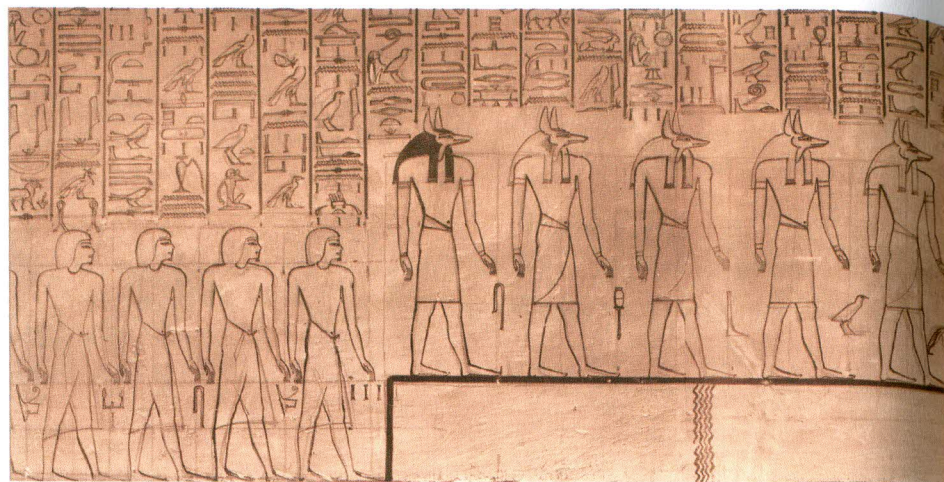
jw ddw n.sn zwt.sn

Whoever offers to them their oblations,



m st3w ndrt-b3w

is one who pulls the "Container of the Ba-souls".

16TH SCENE

Twelve gods with jackal's heads surround a rectangular lake.

The lake:



š nj ḥ

Lake of Life.

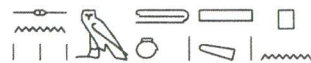
The gods' name is written between the twelve jackals:



z3bw jmyw š nj ḥ

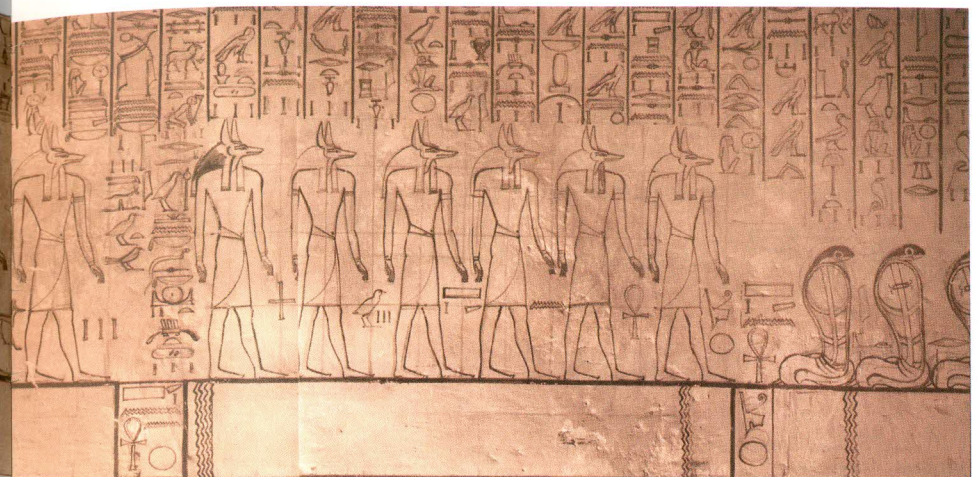
Jackals who are in the Lake of Life.

The text reads:



sn m dbnw (nj) š pn

They are in the surroundings of this Lake,



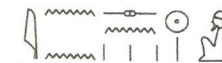
n j'rn b3w mtyw r.f

(but) the Ba-souls of the dead cannot approach it



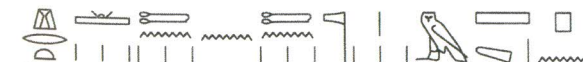
n dsrw wnn jm.f

because of the taboo which is in it.



jn n.sn r'w

Re says to them:



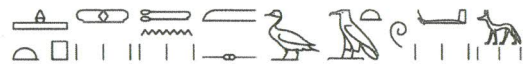
hryt.tn n.tn ntrw m š pn

«Your provisions belong to you, gods, from this Lake!»



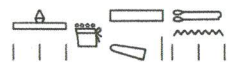
z3w.tn nh.tn m š.tn

You guard your life in your Lake.



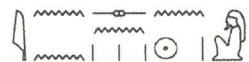
h1pw.tn m z3wt z3bw

Your offerings are what the jackals guard,



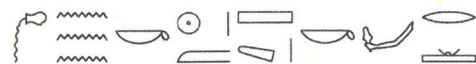
h1pw dr š.tn

who rest at your Lake.»



jn.sn n r'w

They say to Re:



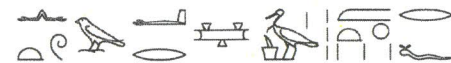
w'bw.k r'w m š.k qsr

«You are purified, Re, in your secluded Lake,



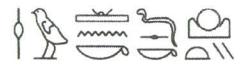
by.k n1rw jm.f

in which you have purified the gods



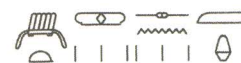
jwty j' r b3w mtyw r.f

and which cannot be approached by the Ba-souls of the dead,



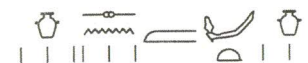
wqn.k qs.k 3hty

(as) you have decreed yourself, Akhty!»



3wt.sn m t3

Their oblations are bread,



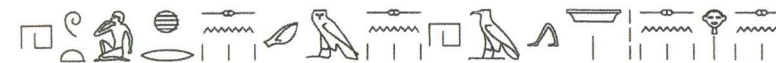
h1nqt.sn m qsr

their beer is Djaseret,



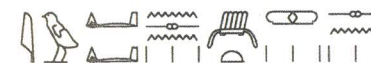
mw.sn m jrp

their water is wine.



hwth1r.sn sdm.sn h33 3w.sn hr.sn

Then they wail when they hear their doors being shut upon them.



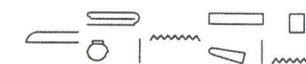
jw ddw n.sn 3wt.sn

Whoever offers to them their oblations,



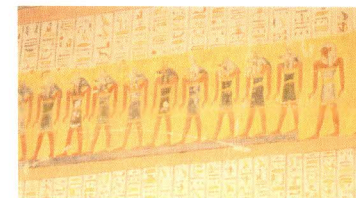
m nb q3t (j)m.sn

is a master of the rest of them

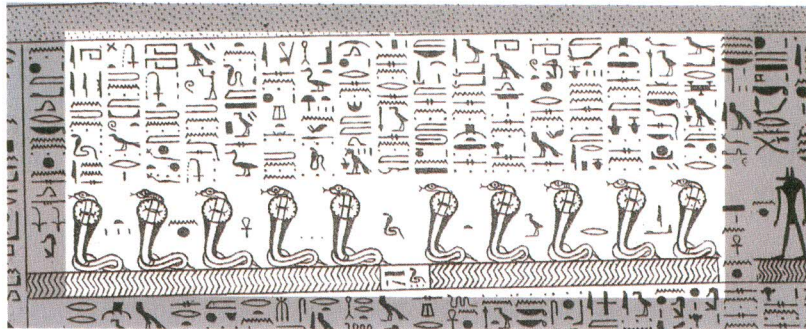


m dbnw nj š pn

in the surroundings of this Lake.



(From the tomb of Pharaoh Ramses IV)

17TH SCENE

Another rectangular lake and ten Uraeus-serpents surrounding it.

The Lake is named:



š j'rw

Lake of Uraeus-serpents.

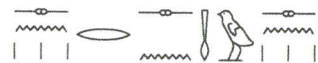
The ten cobras (uraei) rearing up are collectively named, with the name written in between them:



j'rw n'hw

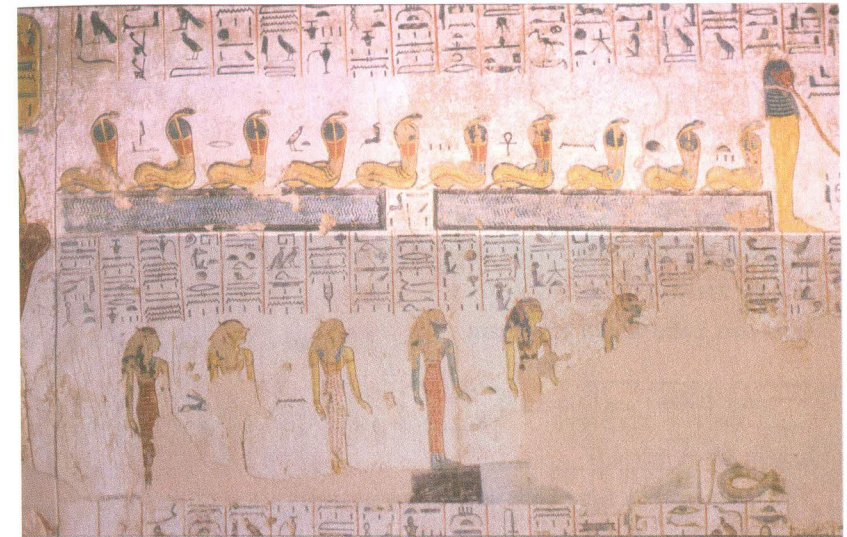
Living Uraeus-serpents.

The text reads:



sn r.sn hrw.sn

They hiss



(From the tomb of Pharaoh Meremtah)



m-ht spr r'w r.sn

after Re has reached them.



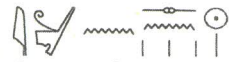
hmm b'w htmw šww

The Ba-souls are repulsed and the shadows destroyed,



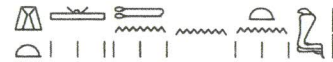
n sdm hrw j'rw

when the voice of the Uraeus-serpents is heard.



jn n.sn r'w

Re says to them:



hryt.tn n.tn j'rw

«Your provisions belong to you, Uraei,



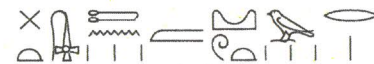
m š pw z33w.tn

from that Lake which you guard.



nsw.tn hh m hftyw.j

Your flames are a fiery blast against my enemies.



sdt.tn m (jryw) dwt r.j

Your fire burns in those (who have done)
evil against me.

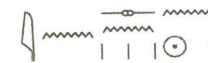


jhy n.tn j'rw

Hail to you, Uraei!»



(From the tomb of Pharaoh Horemhab)



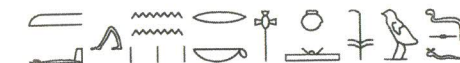
jn.sn n r'w

They say to Re:



my rk n.n hnzw t3(t)nn

«Come to us, who traverses Tatenen,



my n.n rk nd.sw ds.f

come to us, who guards himself!



jw' js 3hw dw3t

You are indeed the splendor of the Netherworld. Great God in the Shetit!»

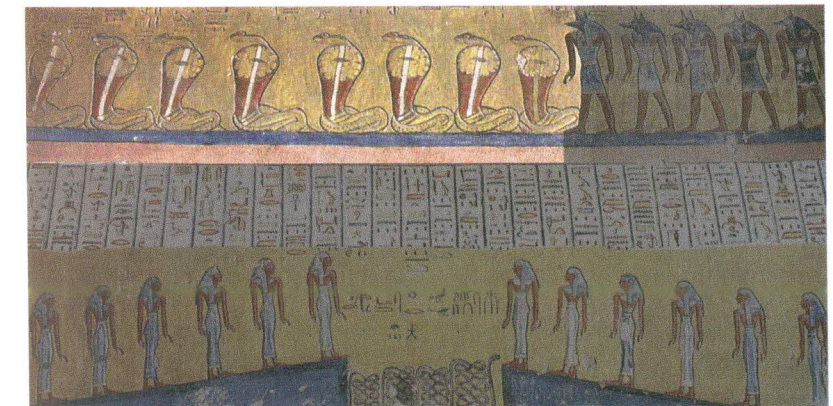


ntr 3 m 3t3yt

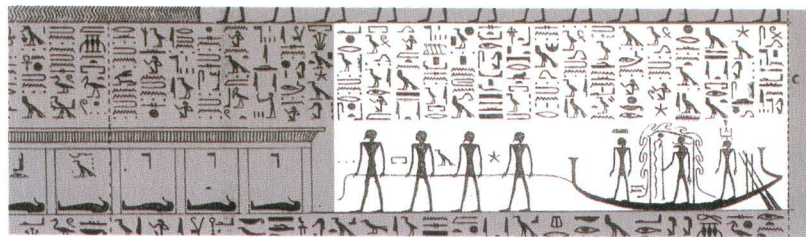


hwthr.sn m-ht 3pp r'w hr.sn

Then they wail after Re has passed them.



(From the tomb of Pharaoh Ramses IV)

MIDDLE REGISTER, 18TH SCENE

The sun barque, represented as usual and carrying the gods *sj3* (Sia, percipience) and *hk3* (Heka, magic) as well as *jwf r'w* (flesh of Re). It is pulled by four *dw3tyw* (gods of the Netherworld). The text reads:



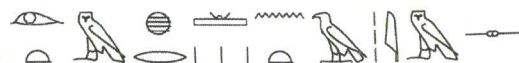
st3 ntr pn 3 jn ntrw dw3tyw

Towing of this great god by the gods of the Netherworld,



sqdwt m št3yt

sailing in the Shetit (Beyond)



jryt mhrw ntyw jm.s

caring for those who are in it.

(Re says:)



st3w.tn.wj dw3tyw m3wn.j

«Tow me, you of the Netherworld, whom I have viewed!»



jnk jry.t(n)

It is me who has created you!



wdy 3wj.tn st3w.tn.wj jm.sn

Stretch your arms that you may pull me by means of them!



hmw.tn r j3bt pt

Turn away to the eastern side of heaven,



r st wtzt jry.sj

to the place which raises its creator,

dw pf st3

that mysterious mountain!



špw pn n dbn(w) m ntrw

This light belongs to him who is surrounded by the gods.



šzp.sn.wj pry.j

They receive me when I go forth

m tn m št3yt

from this, from the Shetit (Beyond)



st3w.wj jry.j mhrw.tn

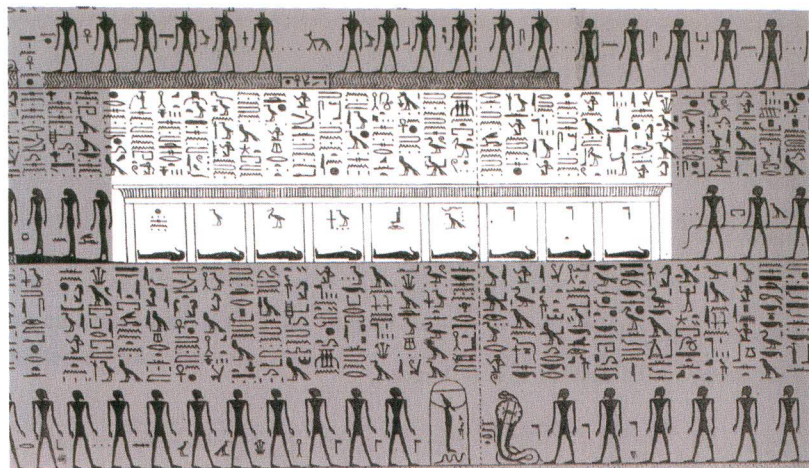
Tow me, as I care for you,



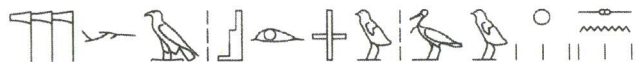
r sbht h3pt dw3tyw

to the gate which hides those of the Netherworld.»

19TH SCENE

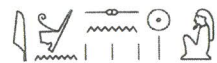


Nine mummies lying in shrines:



ntrw htjw wsjr jmyw b3wt.sn

Gods (in) the following of Osiris who are in their cavities.



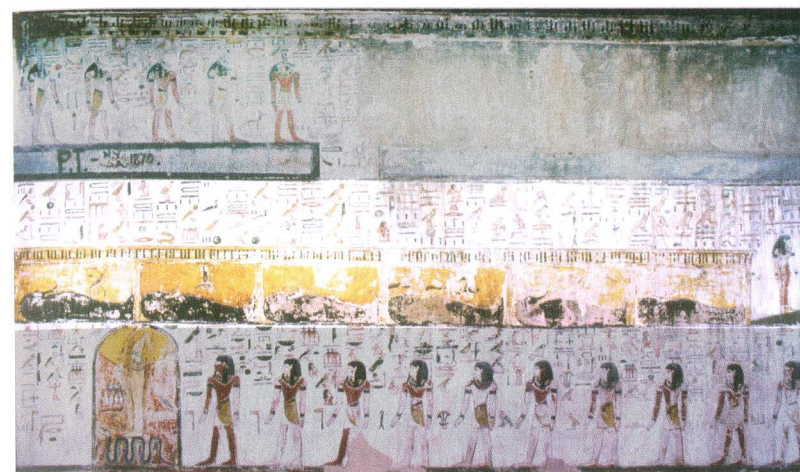
jn n.sn rw^c

Ra says to them:



m3n.j ntrw

«I have perceived the gods,

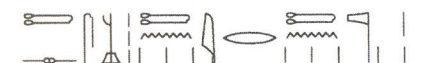


(From the tomb of Pharaoh Seti I)



jdyn.j ntyw m b3wt.sn

I have applied force to those in their cavities.



tzy.tn jr.tn ntrw

Raise yourself, gods!



jw.j wd.j n.tn shrw.tn

I care for you,



wnn.tn m hnt b3wt.tn

while you are in your cavities.



n(t).tn z33w b3w

You are those who guard the *Ba*-souls,



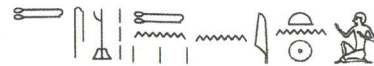
nh.tn m hw3t.sn

you live on their rotting,



srq.tn m jwtyw.sn

you breathe through their putrefaction.



tzy.tn n jtn.j

Rise up with the help of my disc,



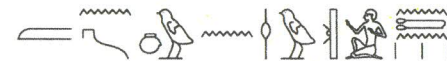
m3'.tn n ndw.j

stretch yourselves with the help of my splendour!



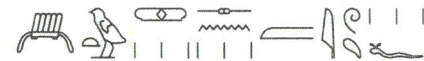
hryt.tn n.tn m dw3t

Your provision belongs to you in the Netherworld,



m nw nj wd(n).j n.tn

consisting of this which I have assigned to you.»



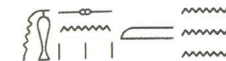
3wt.sn m jwf

Their oblation is meat,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



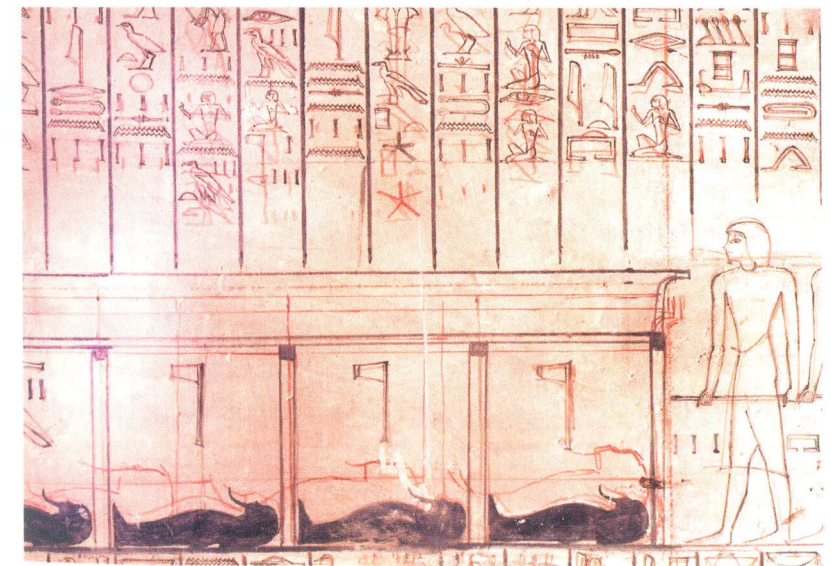
hwthr.sn

Then they wail

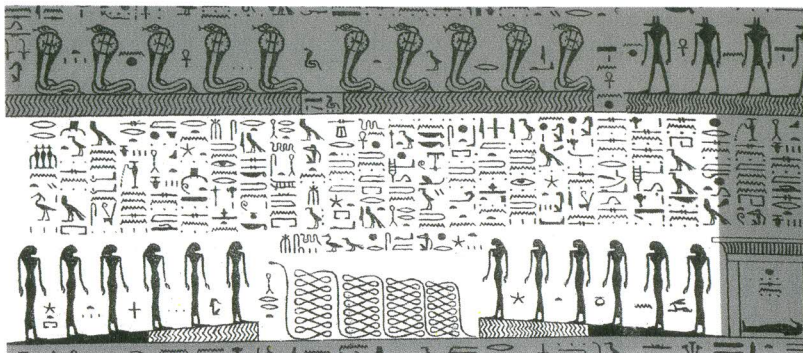


m-ht sdm.sn h33 3w.sn hr.sn

after they hear their doors being closed upon them.



(From the tomb of Pharaoh Horemhab)

20TH SCENE

Twelve goddesses of the hours:



wnwwt jmywt dw3t

The hours who are in the Duat.

Time as a serpent:



(s)hrrt msy.(s) hf3w 12

The removing one, she gives birth to twelve serpents,



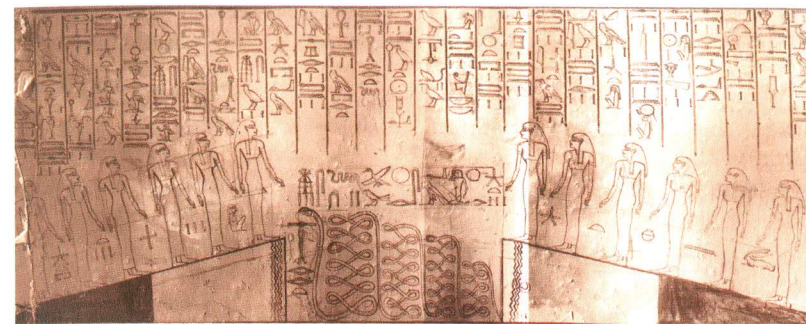
h3tmhr.s m3hr.(s) wnw3t

which she destroys and which she swallows afterwards, the hours.

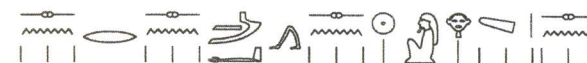


sn h3w hr 3.sn

They are standing upon their lake,



(From the tomb of Pharaoh Horemhab)



sn r(.sn) m33.sn r3w hr jdbw.sn

They guide Re over their banks.



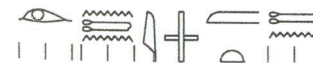
jn n.sn r3w

Re says to them:



sdmw wnw3t 3wyw n.tn

«Hear, hours, what is cried out to you!



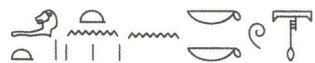
jryn.tn jmyt.tn

you have covered (the time) which you are,



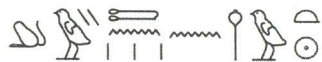
htpn.tn sbhwt.tn

you rest in your gates.



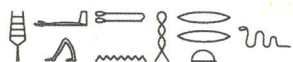
h3t.tn n kkw

Your front belongs to darkness,



phwy.tn n hqwt

your back to light.



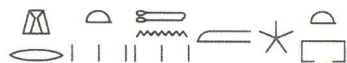
h'w.tn hrnt

Your lifetime is "The one that takes away".



nh.tn m pryt jm.s

you live upon that which comes forth from it.



hryt.tn m dw3t

your provision is in the Netherworld.



m.tn msyw hrnt

You swallow what "The frightful one" has given birth to,



sh'tm.tn pryt jm.s

and destroy what comes out of it.



ssm.tn.wj jnk msy.tn

May you guide me, since I have given birth to you!



jry n.j r nd-hr.j

Act for me to greet me,



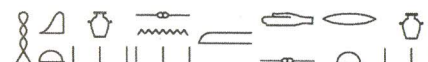
htp.tn r.tn wnwwt.j

and so you will be content, my hours!»



3wt.sn m t3

Their oblations are bread



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water,



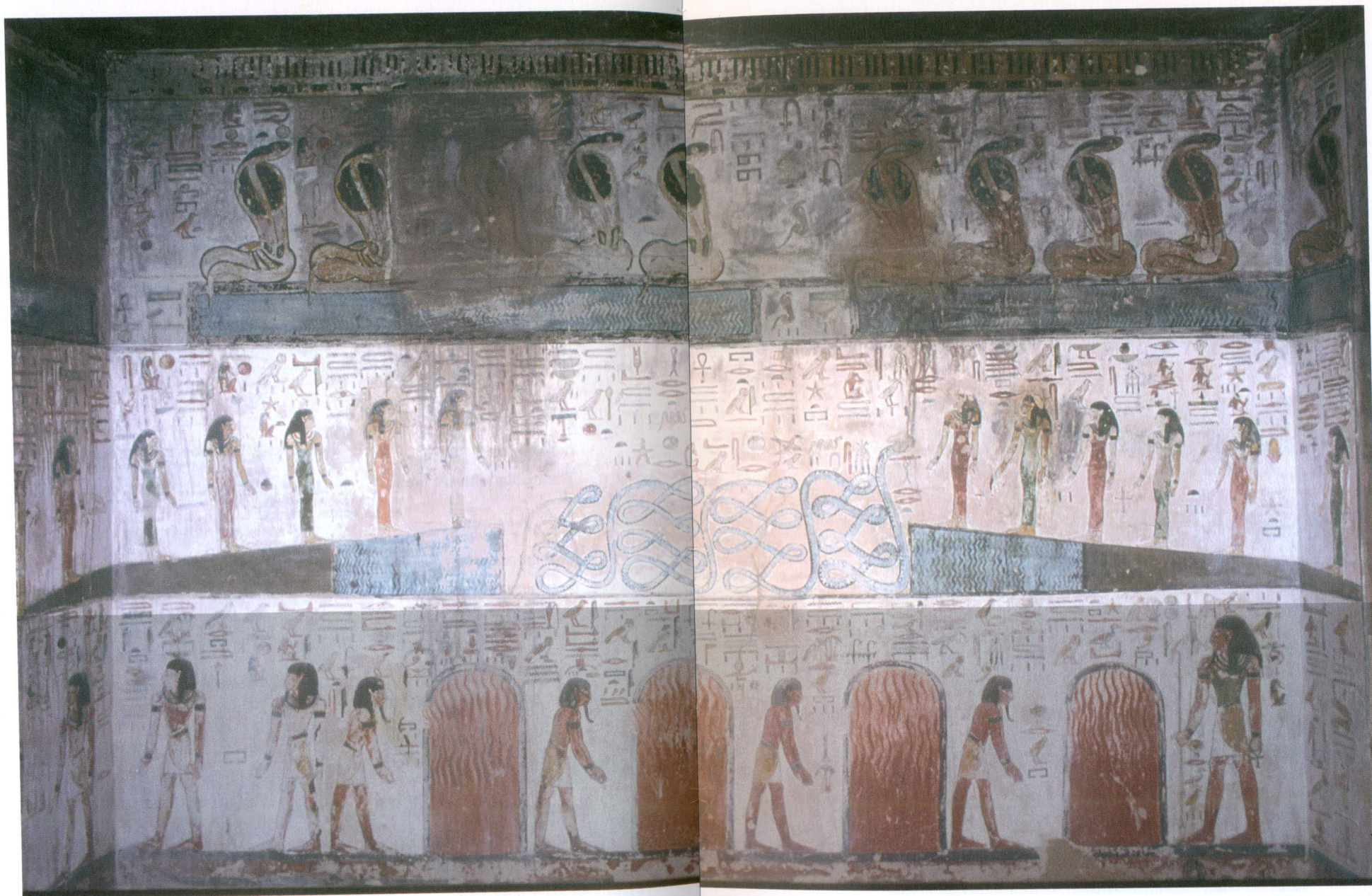
ddw n.sn 3wt.sn

whoever offers to them their oblations



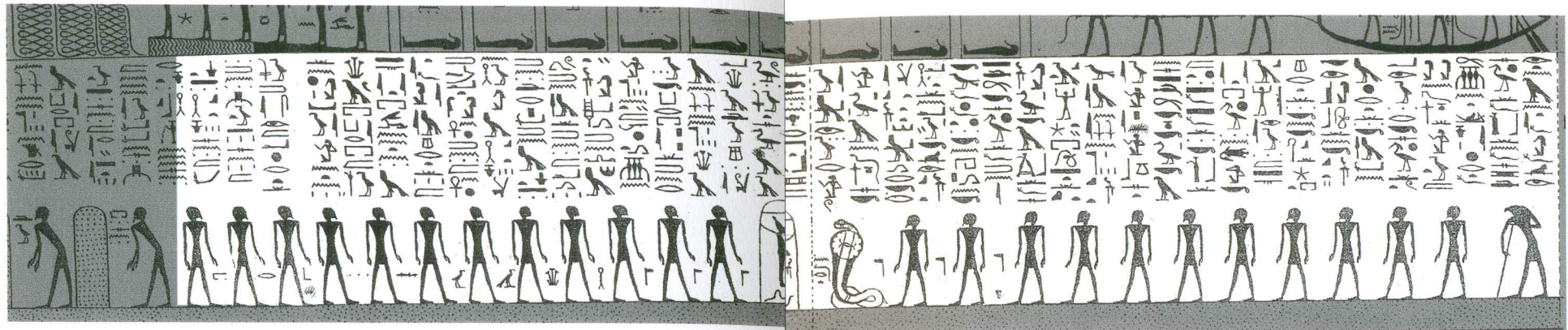
m prrw hnty 3hw

is one who comes forth as the Foremost of the *Akh*-spirits.



(From the tomb of Pharaoh Seti I)

LOWER REGISTER, 21TH SCENE



hrw

Horus

Eleven gods before the shrine of Osiris:



nṯrw jryw sšd

Gods belonging to the headcloth.

Uraeus-serpent before Osiris:



nsrt

Flaming one.

Osiris in the shrine, standing on a serpent:



ḥnty-jmntyw

Foremost of the Westerners.



(From the tomb of Pharaoh Ramses I)

Twelve gods behind the shrine (Text between the gods):



nṯrw ḥ3w k3r

The gods who surround the shrine



jrytn ḥrw n jt.f wsjr

What Horus has done for his father Osiris:



s3ḥ.f ḏb3 n.f sšd

To glorify him, to adorn him with his headcloth.

(Horus speaks:)



ḥntj jb.j ḥr jt.j

«My heart sails upstream to my father.



m3^c jb.j jt.j

My heart is honest, my father!



ḏd.j.tw m-^c jryw r.k

I protect you against those who have acted against you,



s3ḥ.j.tw m ḥrt.k

I glorify you with what belongs to you.



shṃ n.k wsjr

Power belongs to you, Osiris,



bw3 n.k ḥntj-jmntyw

Dignity belongs to you, Foremost of the Westerners.



ḥryt.k n.k ḥq3-dw3t

Your provision belongs to you, Ruler of the Duat,



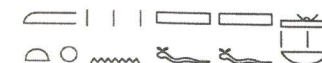
q3w jr w m št3yt

with high manifestation in the Shetit!



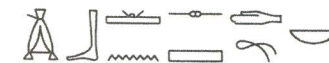
3ḥw n snḏ.k

The Akh-spirits are in fear of you,



mtyw n šfšft.k

the dead are in awe of you.



ḏb3 n sšd.k

Replacement be for your headcloth.



jnk z3.k ḥrw

jw.j jp.j bgst jm

I am your son Horus. I repair the damage in it.»



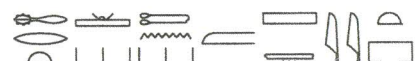
m t3 nj hw m hngt nt m3t

with the bread of Hu and the beer of Maat!



nh.tn m nhw jt.j jm

You live upon what my father lives upon,



hryt.tn m st3yt

your provisions are in the Shetit.



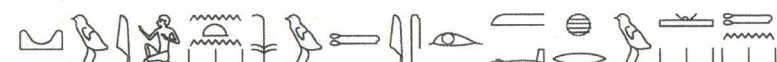
wnn.tn m h3w k3r

You are around the shrine,



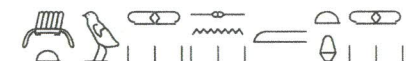
m wd n r'w

by the order of Re.



dwy.j n.tn swt js jryw mhrw.tn

I call to you, but it is he who provides for you!»



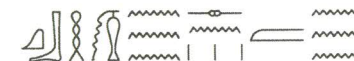
3wt.sn m t3

Their oblations are bread,



hngt.sn m dsrt

their beer is Djaseret,



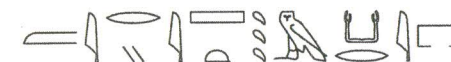
qbhw.sn m mw

Their refreshment is water.



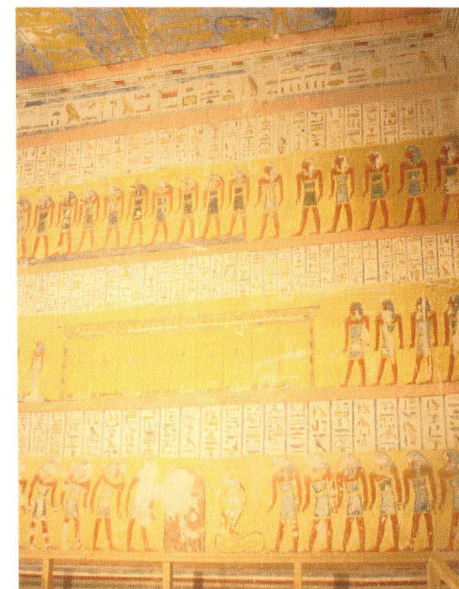
jw ddw n.sn 3wt.sn

Whoever offers to them their oblations

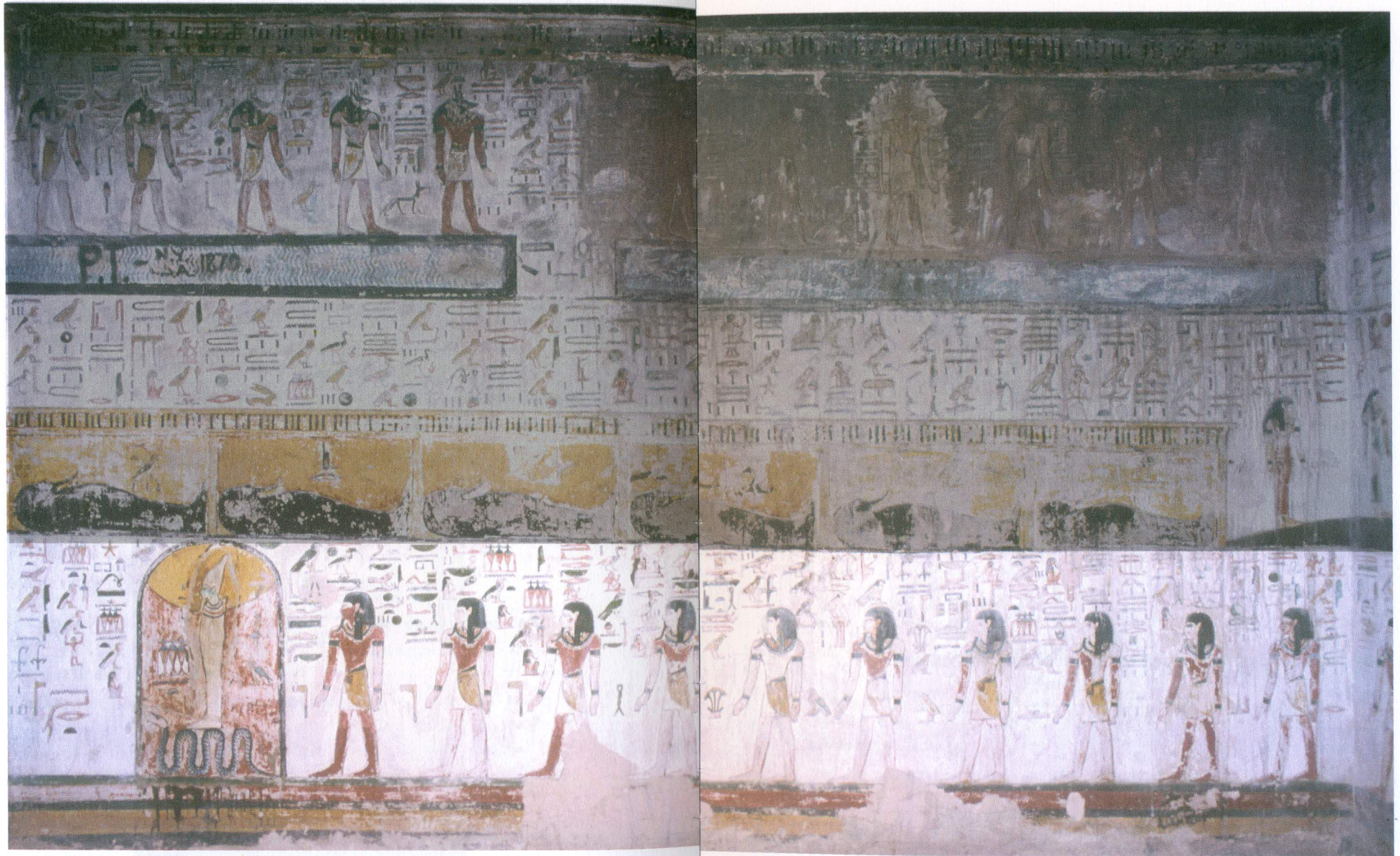


m jrj jst m k3r

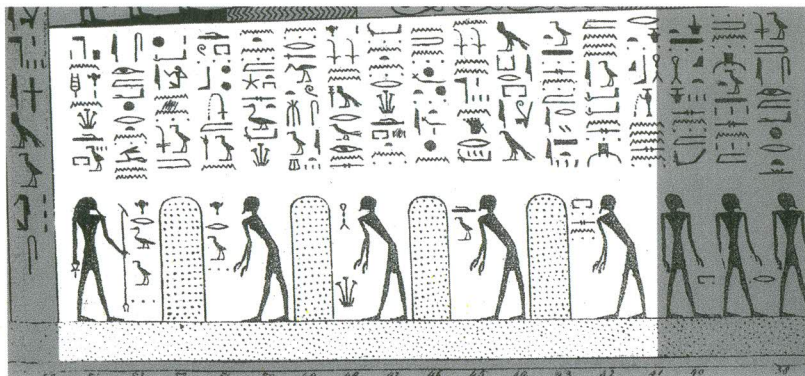
is entitled to meals in the shrine.



(From the tomb of Pharaoh Ramses IV)



(From the tomb of Pharaoh Seti I)

22TH SCENE

Four traps filled with red fire, and guarded by a demon.
They are named:



ḥryw ḥ3dw.sn

Those who are over their traps.

A god at the end of the register, holding Ankh and Was, is named:



ḥrj ḥtmw

Who is at the head of destruction.



jn ḥrw n nn nj nṯrw

Horus says to these gods:



(From the tomb of Pharaoh Seti I)



nḏrw n.tn ḥftyw jt.j

«Seize for you the enemies of my father,



ḥnpw.tn r ḥ3dw.tn

whom you have dragged away to your pits



ḥr nn mrw jrywn.sn

on account of this pain they have inflicted



r 3 gmytw msy.wj

against the Great One who has been found and who has given birth to me.



hryt.tn n.tn m dw3t

Your provisions belong to you in the Duat.



z3w h3dw bhhyw

(to you who) guard the traps and the flames,



m w3wn r3w

as Re has decreed.



dwy.j n.tn swt js jryw mhrw.tn

I call for you but it is He who provides for you.



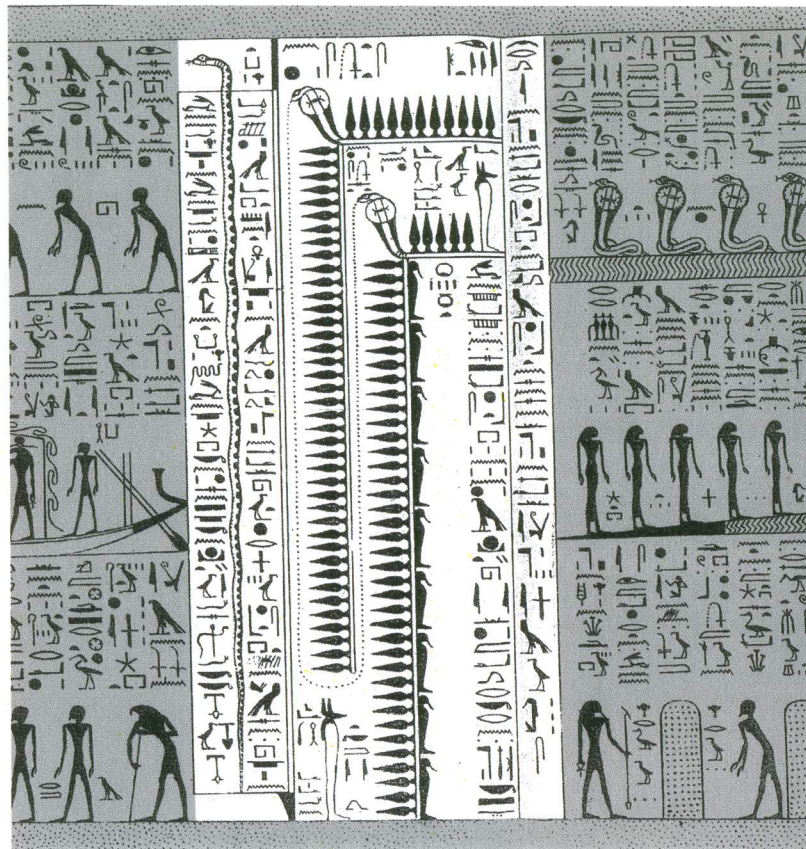
wnn ntr pn h3w hr-tp nn nj h3dw

This god pauses above these traps.



(From the tomb of Pharaoh Ramses IV)

FOURTH GATE



spr jn ntr pn 3 r sbht tn

This great god arrives at this gate,



3 q m sbht tn

entering into this gate.



snsw ntr pn 3 jn ntrw jmyw.s

This great god is acclaimed by the gods who are in it.

Name of the gate:



jryt

Who does (her) duty.

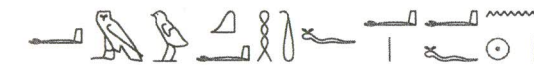
At the two Uraeus-serpents on the wall:



stt.s n r'w

She lights up for Re.

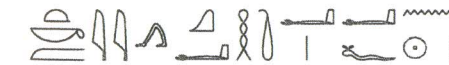
The first guardian:



mw q'h.f wy.f(j) n r'w

The devourer. He bends his arms for Re.

The second guardian:



tkmy q'h.f wy.f(j) n r'w

Who draws near. He bends his arms for Re.

Nine mummies:



psdt 4 nwt

The fourth Ennead.

Text in front of the Ennead:



wnw ʿzw.n znw sbḥwt.n n rʿw-ḥrw-ʒḥty

Open are our doors, open our gates for Re-Horakhty.



jhy rʿw my rk r.n

Hail to you, Re. Come to us.



nṯr ʿz nb šṯzw

Great God, Master of mysteries!

The serpent upon the doorway:



tkz-ḥr

With fiery face.



wnn.f ḥr ʿz pn

He is upon this door,



wn.f n rʿw

he opens for Re.



sjz n tkz-ḥr

Sia (says) to him "With fiery face":



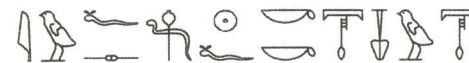
wn sbz.k n rʿw

«Open your gate for Re,



zn ʿz.k n ʒḥty

unlock your door for Akhty!»



jw.f šḥd.f kkw zmzw

He illuminates the Primeval Darkness,



dj.f šsp m ʿt jmnt

he throws light into the Hidden Region!



ḥtmjn ʿz pn

Then this door is closed,



m-ḥt ʿq nṯr pn ʿz

after this great god has entered.



hwṯḥr jmyw sbḥt.tn

Then those in this gate wail

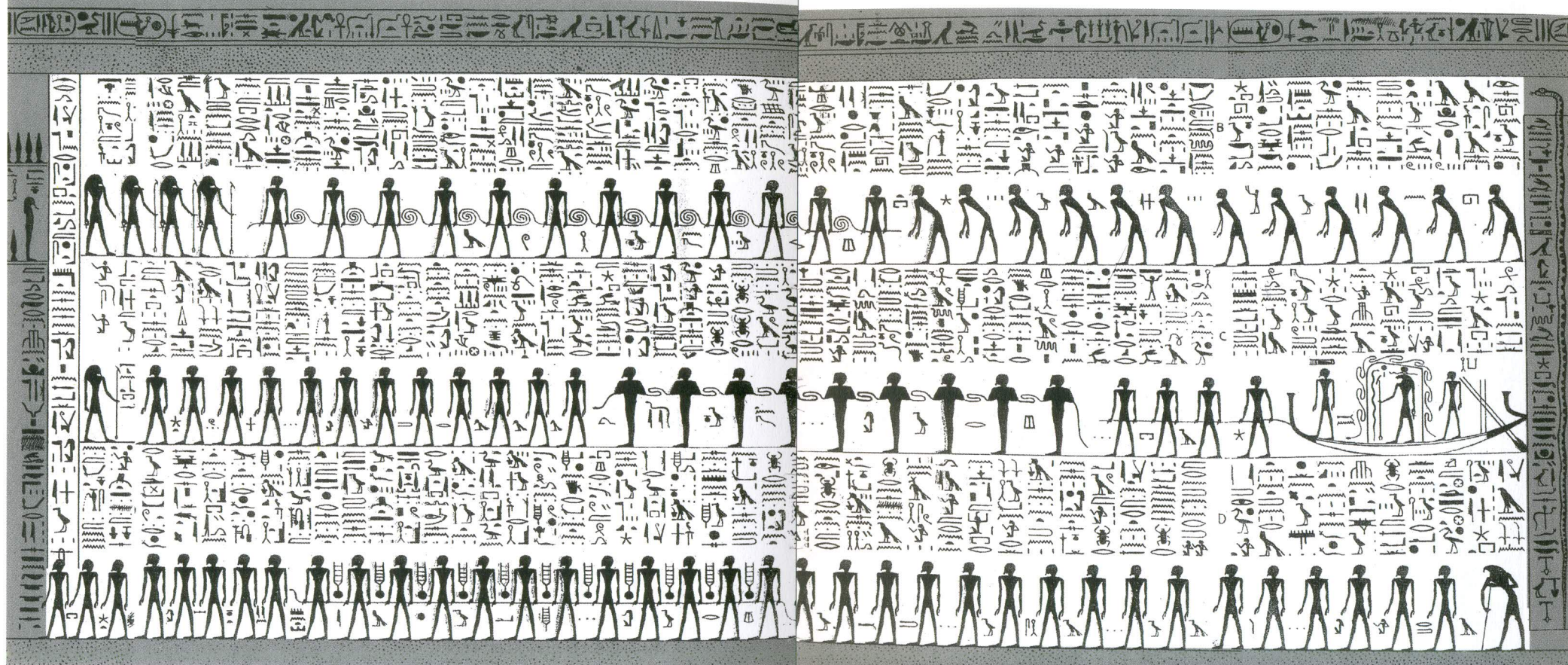


sdm.sn hz3 ʿz pn

when they hear this door being slammed.

FIFTH

HOUR

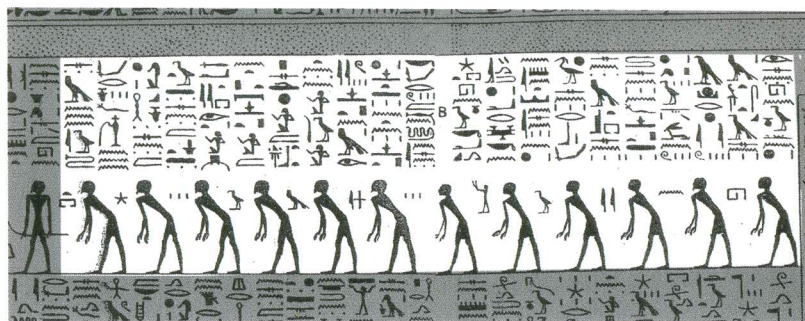


DETAIL FIFTH HOUR



FROM THE TOMB OF SETI I



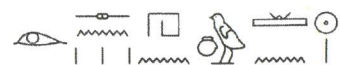
23RD SCENE

Twelve blessed spirits who are named (written between them):



hnyw jmyw dw3t

Acclaiming ones who are in the Duat.



jry.sn hnw n r'w

They make jubilation for Re



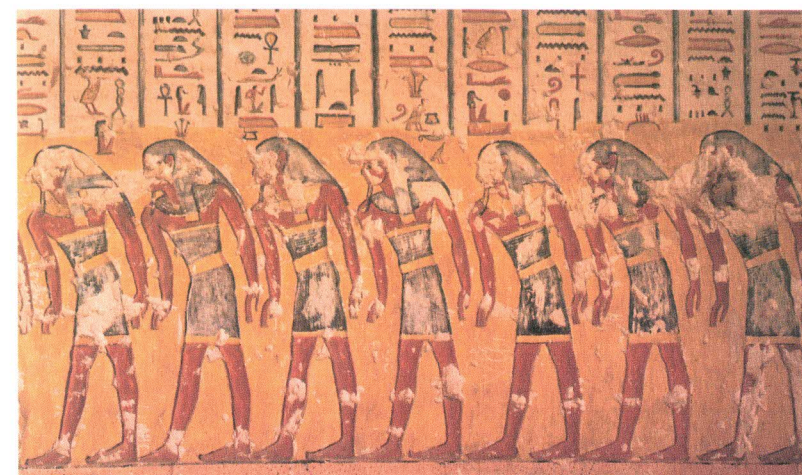
m jmntt sq3y.sn hrw-3hty

in the West, they celebrate Horakhty –

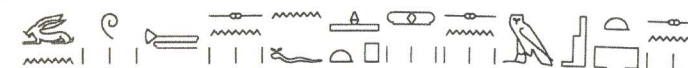


rhyw r'w tpyw t3

(those) who have known Re (already) on earth,



(From the tomb of Pharaoh **Ramses VI**)



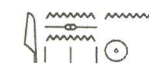
wnw wdn.sn n.f htpw.sn m st.sn

who have presented their offerings wherever they were,



3hw.sn r bw dsr nj jmnt

their Akh-spirits are (now) in the protected place of the West.



jn.sn n r'w

They say to Re:



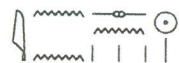
jy.tj r'w j'r.k n dw3t

«Welcome, Re, when you approach the Duat!



hnw n.k ʕq.k ḏsrw m mḥn

Jubilation to you when you enter the protection in Mehen!»



jn n.sn rʕw

Re says to them:



ḥtpw n.tn ḥtpyw

«Offerings are for you, offerers!



ḥtpn.j m jrytn.tn n.j

I was content with what you have done for me,



ty.wj psd.j m j3btt nt pt

when I rose in splendour in the East of the sky,



ḥtp.j m ʕ3yt jrt.j

and when I set in the sanctuary of my eye.»



3wt.sn m ḥtpw rʕw

Their oblations are the offerings of Re,



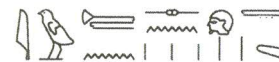
ḥnqt.sn m ḏsrt.f

their beer is his Djeseret,



qbḥw.sn m mw

their refreshment is water.



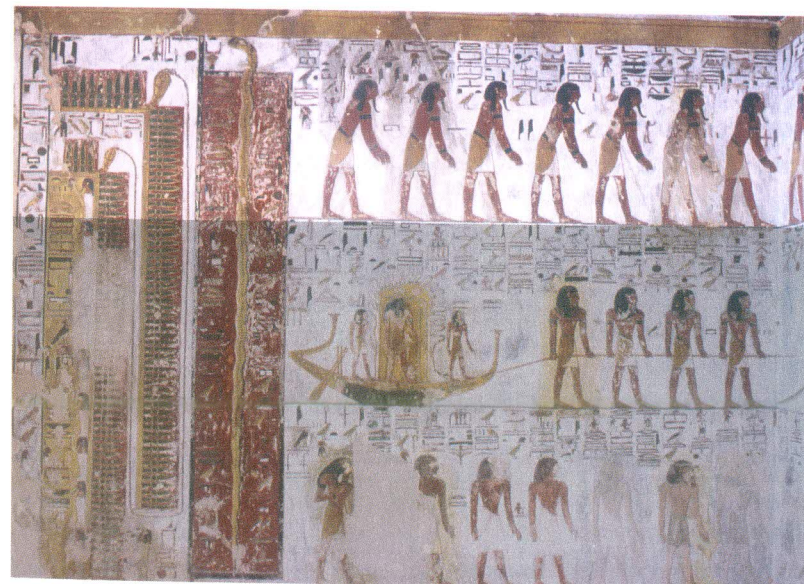
jw wdnw n.sn tp t3

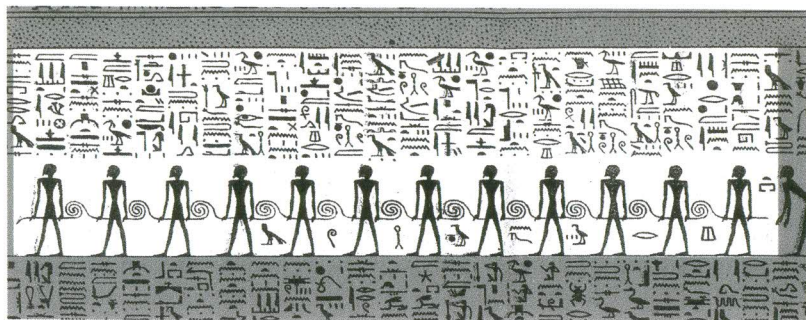
Whoever makes an offering to them on earth



m hnyw ḥr rʕw m jmnt

is one who will be acclaimed with Re in the West.



24TH SCENE

Twelve gods carrying a measuring rope:

*hryw nwh m shwt dw3t*

Those who carry the (measuring-)rope in the fields of the Duat.

(Re speaks:)

*hryw nwh m jmnt*

«You who carry the rope in the West,

*ssmyw 3hwt n 3hw*

who allocate plots to the blessed Akh-spirits,

*szp n.tn nwh*

do receive for yourself the rope,



(From the tomb of Pharaoh Seti I)

*ndr n.tn st3yw 3ht nj jmntyw*

size hold of the measurer of those of the West!

*3hw.sn r nswt.tn*

Their Akh-spirits (stand) at your thrones,

*ntrw r swt.tn*

the gods at your seats.

*3hw ntry m htp*

The Akh-spirits of the Divine (Osiris) are content,

*sh-t-3h jptw m jmy-nwh*

the Akh-field is measured by what is in the rope.



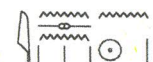
m3^c.tn n ntyw

You are right for those who exist,



nn m3^c.tn (n) jwtyw

you are not right for those who do not exist!»



jn.sn n r^cw

They say to Re:



m3^c nwḥ m jmnt

«Stretched is the rope in the West.



ḥtp r^cw m st3y

Re is satisfied with the outstretched one.



ḥryt.tn n.tn ntrw

Your provisions belong to you, gods,



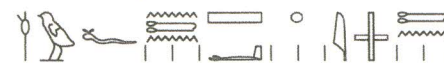
psšwt.tn n.tn 3ḥw

Your shares belong to you, Akh-spirits!



m.tn r^cw jry.f 3ḥwt.tn

Lo, Re creates your plots,



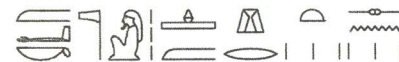
wḏ.f n.tn s^cw jmy.tn

he assigns to you the estate in which you are.



jhy sqdw 3ḥtj

Hail to you, Moving one, Akhty!



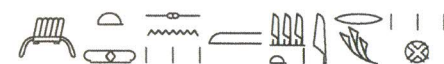
mk ntrw ḥtpw m ḥryt.sn

Look, the gods are content with their provision,



3ḥw ḥtpw m psšwt.sn

The Akh-spirits are content with their allotments!»



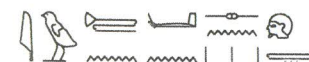
3wt.sn m sḥt-j3rw

Their oblations are in the Field of Rushes,



ḥtpw.sn m prrt jm.s

their offering is that which comes forth from it.



jw wdnw n.sn tp t3

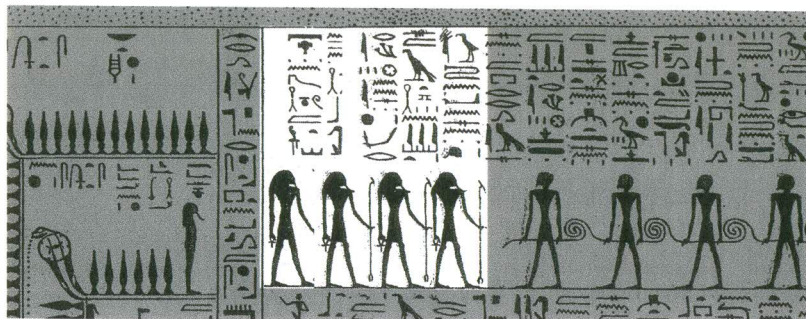
Whoever makes an offering to them on earth



m 3ḥt tn sḥt-j3rw

(will be) on this ground, the Field of Rushes.

25TH SCENE

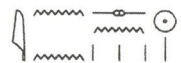


Four gods carrying Ankh and Was in their hands.



hryw nwh m jmntt

Those who supervise the (measuring-)rope in the West.



jn n.sn r^cw

Re says to them:



ḍsrw n.tn hnbyw

«Protection for you, land-measurers,



hryw nwh m jmntt

who supervise the (measuring-)rope in the West!



j smn 3ht dyw n ntrw

O, confirm the allotment that has been given to the gods,



(From the tomb of Pharaoh Seti II)



n 3hw jryw st3 m sht-j3rw

and to the *Akh*-spirits who participate in measuring in the Field of Rushes!»



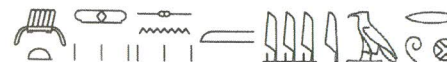
ntsn ddw 3hwt šw

They are those who distribute fields and estates



n ntrw 3hw jmyw dw3t

to the deities and the *Akh*-spirits who are in the Duat.



3wt.sn m sht-j3rw

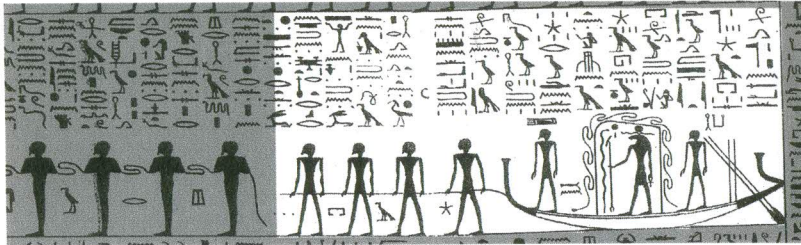
Their oblations are in the Field of Rushes,



httpw.sn m prrw jm.s

their offering is what comes forth from it.

MIDDLE REGISTER

26TH SCENE

In the sun barque:



sj3 mhn jwf-rw hk3

Sia, Mehen, flesh of Re, Heka

Four towing gods or deceased ones:



dw3tyw

Those belonging to the Netherworld



st3w ntr pn 3 jn ntrw dw3tyw

Towed is this great god by the gods of the Duat,



sqdwt m st3yt

travelling in the Shetit.

(Re speaks:)



st3.tn n.j dw3tyw

«Tow for me, you from the Duat,



hnw.tn n.j hntyw sb3w

make ovation for me, you in the gates!



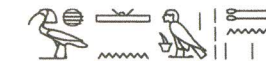
rw3n nw3w.tn st3.tn.wj jm.sn

May your ropes be strong, that you tow me with them.



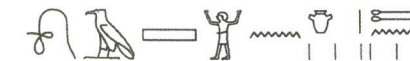
mn 3wy.tn phrn nm3t.tn

May your arms be firm, may your steps be fast!



3h n b3w.tn

May your *Ba*-souls be glorified,



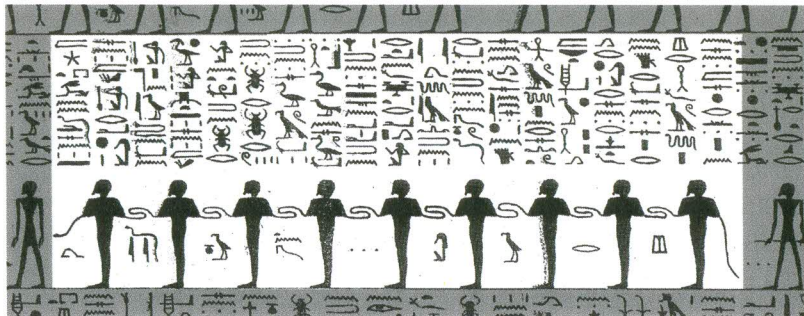
w33 n jbw.tn

and your hearts be strong,



wn.tn w3t nfri r qrrwt st3(wt) hrt

so that you open the perfect path to the caverns with secret content.»

27TH SCENE

Nine gods with 'hidden' arms carrying a serpent:



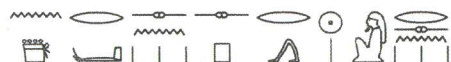
hryw nwdy

Those who carry "The trembling one" (serpent).



wnn.sn m shr pn hr hf3w pn

They are in this way carrying this serpent,



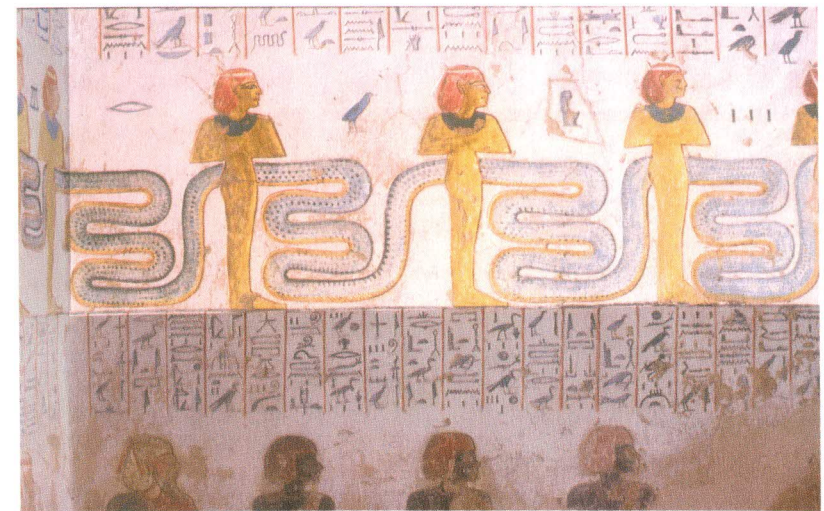
ndrw.sn spr r'w r.sn

which they retain when Re reaches them,

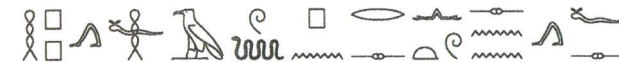


r htp.f m nbt-'h'w

to rest in the (gate) "Mistress of Lifetime".



(From the tomb of Pharaoh Meremtah)



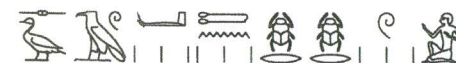
hpp hf3w pn r.s jwty snn.f.sj

This serpent is held back from it without being able to pass it.



htm n z3w.tn

destruction for him whom you guard!



z3w.tn hpr hprw.j

You guard so that my manifestation can change,



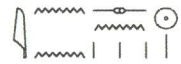
ntt.tn hpr 3hw.j

you fetter so that my magic power can manifest (itself)!»



3wt.sn m sdm hrw ntr pn

Their oblations consist in hearing the voice of this god.



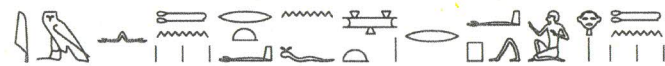
jn n.sn rꜥw

Re says to them:



ndrw n.tn nwdy

«Detain for you “The recoiling one”,



jm.tn rdyt n.f w3t r ꜥj hr.tn

do not set him free, until I have passed you!

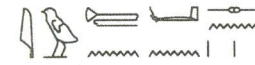


(From the tomb of Pharaoh Seti I)



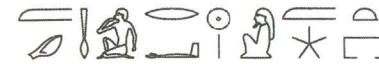
sšt3 n ꜥwy.tn

Hiding be for your arms.»



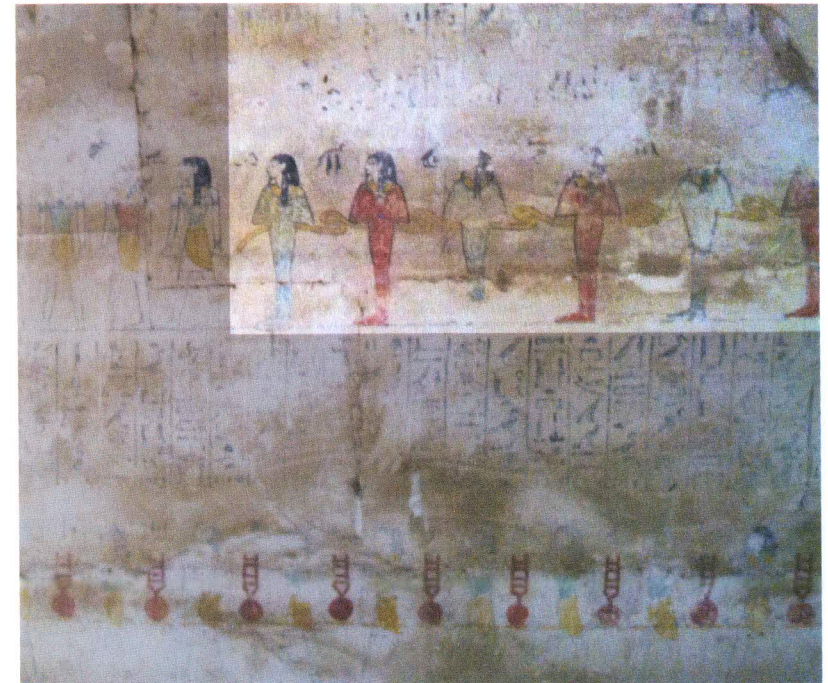
jw wdnw n.sn

Whoever makes an offering to them,

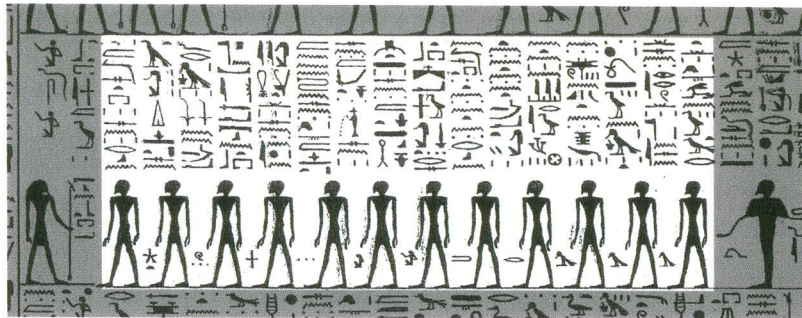
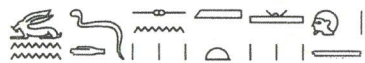


m sdmw hrw rꜥw m dw3t

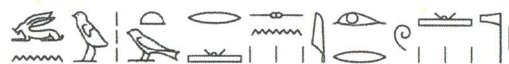
he will hear the voice of Re in the Duat.



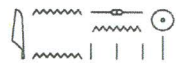
(From the corridor to the Osireion in Abydos)

28TH SCENETwelve *Ba*-souls in human form:*b3w rmtw jmyw dw3t*The *Ba*-souls of human beings who are in the Duat.*wnw dd.sn m3t tp t3*

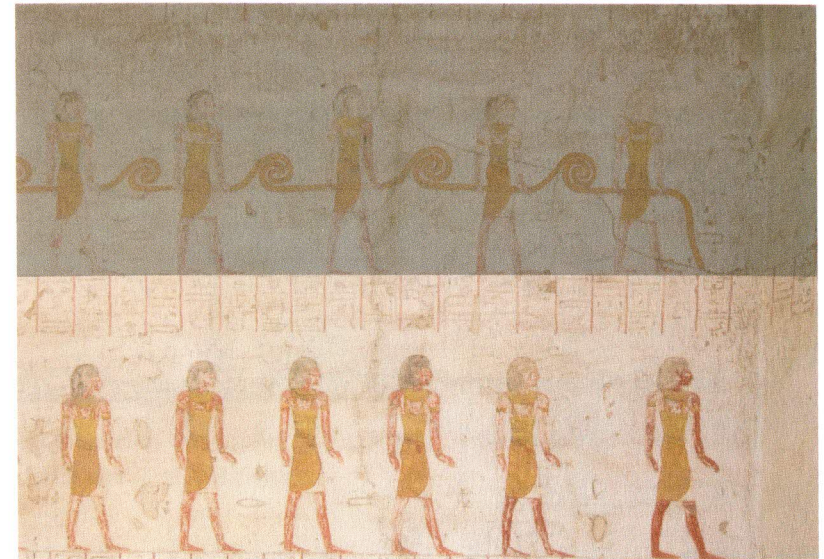
Those who have spoken Maat on earth,

*wnw twr.sn jrw ntr*

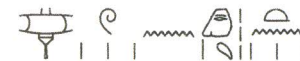
who have respected the essence of the god.

*jn n.sn r3w*

Re says to them:



(From the tomb of Pharaoh Seti II)

*w3š n b3w.tn*«Strength for your *Ba*-souls,*t3w n fndw.tn*

breath for your noses!

*š3w n.tn nj šht-j3rw*

estates belong to you from the Field of Rushes.

*tn n.tn ntyw m3tyw*

For you are the truthful ones,



nswt.tn n.tn r qnbt

your thrones belong to you at the court,



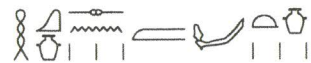
wdwt jmyw.j mdw r.s

in which those, among whom I am, pronounce judgement.»



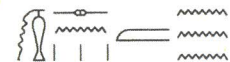
3wt.sn m t3

Their oblations are bread,



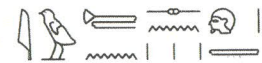
hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

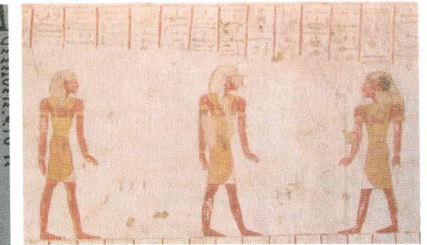
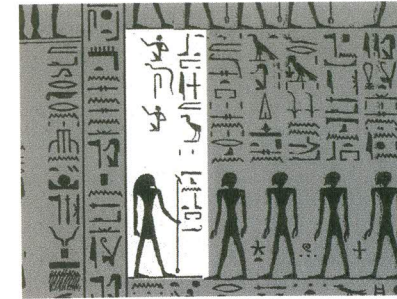
Whoever makes an offering to them on earth



m htpy (m) mjnt.sn

is one who is content (with) their daily rations.

29TH SCENE



(From the tomb of Pharaoh Seti II)

At the end of the register, a single god confronts the *Ba*-souls, holding Ankh and Was in his hands:



hry qnbt.f

Who presides his law court.



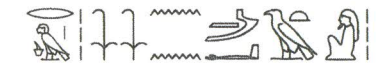
jn r'w n ntr pn

Re says to this god:



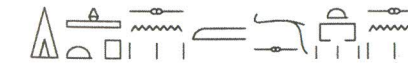
dwy 3 hry qnbt.f

«Call, Great one who presides his law court,



r b3w nn nj m3tyw

to the *Ba*-souls of these truthful ones!



dy htp.sn m nswt.sn

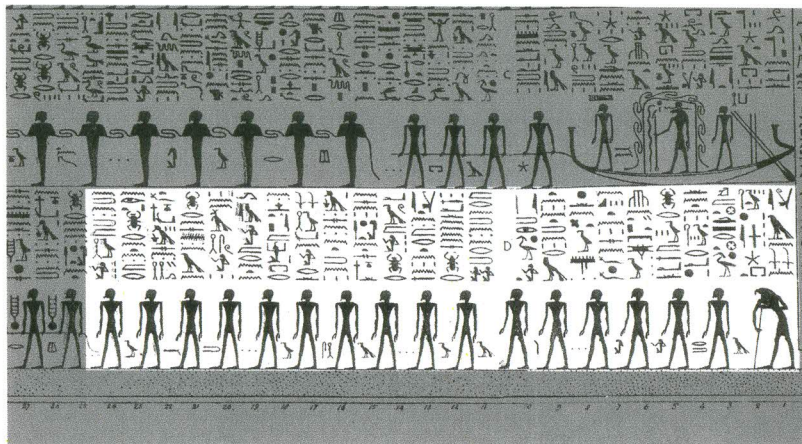
Let them rest upon their thrones



r qnbt jmyw.j ds.j

at the law court in which I am myself!»

LOWER REGISTER, 30TH SCENE



Horus, falcon-headed and leaning on a staff, is standing in front of four representatives of each of the four human races.



hrw

Horus



rmꜥw

The Egyptians:



nhsw

The Nubians:



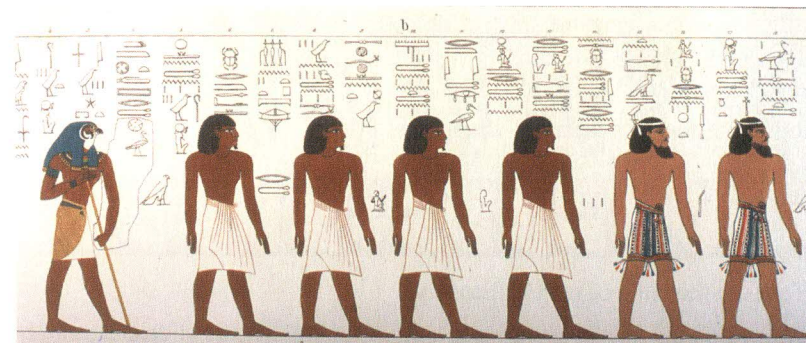
ꜥmw

The Asiatics (Syrians):



ꜥmhw

The Libyans:



(From the tomb of Pharaoh Seti I)



jn hrw n nn nj ꜥwt rꜥw

Horus says to this cattle of Re,



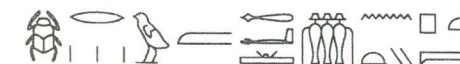
jmyw dwꜣt kmt dꜥrt

which are in the Duat, in Egypt and in the Desert:



ꜥhw n.tn ꜥwt rꜥw

«Transfiguration to you, cattle of Re,



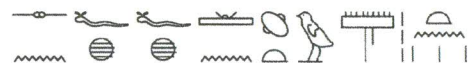
hprw m ꜥꜣ hnty pt

which came into being through the Great one who is in heaven!



b3w n fndw.tn

Breath for your noses,



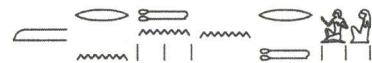
snfsh n wtw.tn

loosening for your mummy-wrappings!



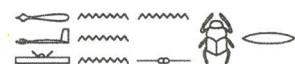
ntn rmyt 3ht.j

Your are the tears of my Brilliant Eye



m rn.tn nj rmtw

in your name of "human beings".



3mw n shpr

Great is the water of him who created,



jn.tn m rn.tn nj 3mw

you say in your name of 'Syrians'.



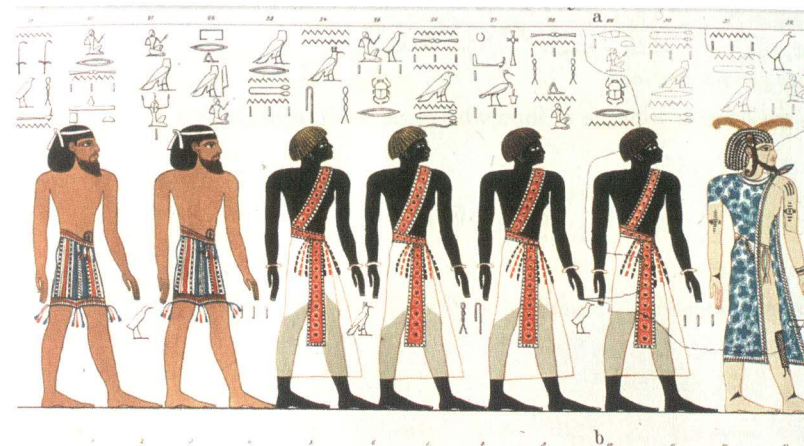
hpr n.sn shmt nts ndt b3w.sn

For them Sakhmet came into existence, she protects their *Ba*-souls.



ntn nn hwn.j r.sn

You are these against whom I struck,



(From the tomb of Pharaoh Seti I, 1836)

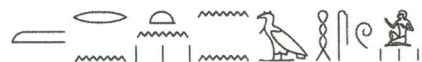


(From the tomb of Pharaoh Seti I, 2005)



htp.j m hḥ pry jm.j

I am content with the million who came forth from me,



m rn.tn nj nḥsyw

in your name of 'Nubians'.



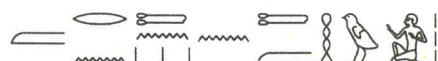
ḥpr n.sn n ḥrw ntf nḏ b3w.sn

They came into existence for Horus, and he protects their *Ba*-souls.



ḥḥyn.j jrt.j ḥprn.tn

I searched for my eye when you came into existence,



m rn.tn nj tmḥw

in your name of 'Libyans'.

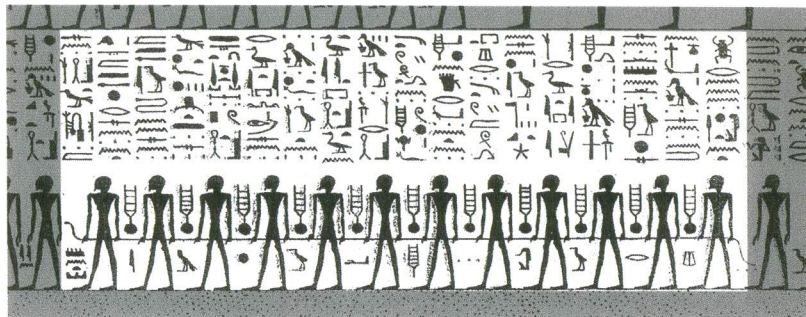


ḥpr n.sn shmt nt(s) nḏt b3w.sn

For them Sakhmet came into existence, she protects their *Ba*-souls.»



(From the tomb of Pharaoh Meremptah, one Syrian and one Nubian)

31ST SCENE

Twelve gods are carrying the serpent of time, adorned with hieroglyphs for "lifetime".



hryw ḥꜥw m jmnt

Those who carry the lifetime in the West.



ntsn smnw ḥꜥw sꜥḥ hrww

They are those who establish the lifetime and establish the days



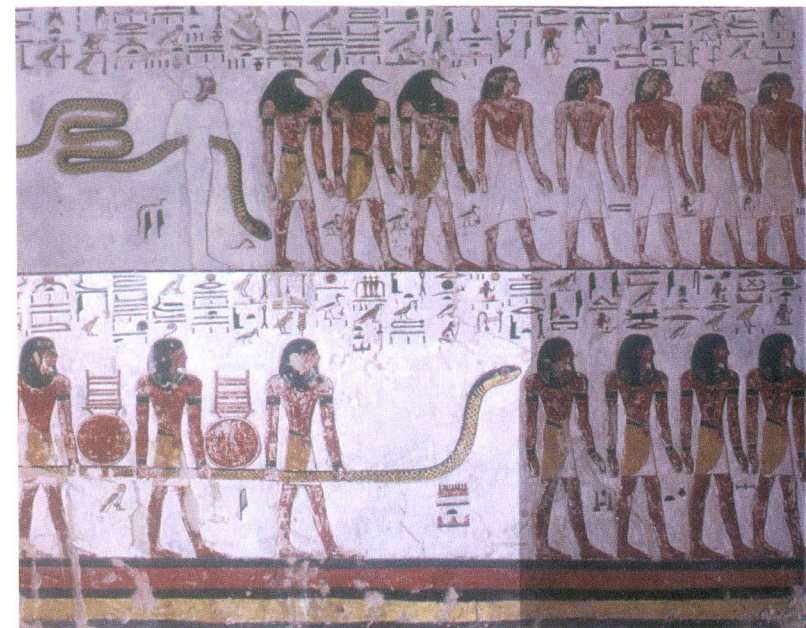
nw b3w jmyw jmnt

of the *Ba*-souls who are in the West,



wḏw r ḥtmyt

and (those who are) condemned to the Place of Destruction.



(From the tomb of Pharaoh Seti I)



jn n.sn rꜥw

Re says to them:



j nṯrw ḥntyw ḏw3t

«O gods who are in the Duat



hryw mtwj m st3 ḥꜥw

who carry the double rope which measures lifetime –



*n*dr *n*.tn *m*t*w*j *s*t3.tn *h*hw *h*r.*f*

may you grasp the double rope and measure the lifetime on it



n b3w jmyw jmnt

for the *Ba*-souls who are in the West,



w d w r h t m y t

and (for those who are) condemned to the Place of Destruction!



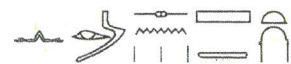
htm.tn b3w hftyw.j

May you extinguish the *Ba*-souls of my enemies,



wdw.tn r ḥtmyt

whom you have assigned to the Place of Destruction



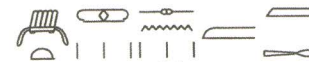
n m33.sn št3yt

so that they do not see the Shetit!



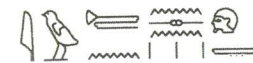
d3d3t pw htmw hftyw

It is the council which destroys the enemies.»



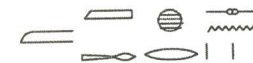
3wt.sn m m3^c-hrw

Their oblations are justifications.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

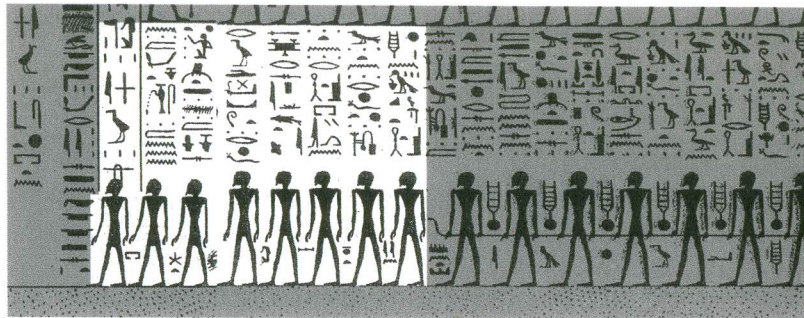


m m3^c-hrw hr.sn

is one who is justified with them.



(From the tomb of Pharaoh Seti II)

32ND SCENE

Eight (var. nine) gods without attributes:

*ḏ3ḏ3t jmy(t) dw3t*

Council which is in the Duat.

*ntsn wḏw ḥtm*

They are those who order destruction

*zšw m ḥʿw n b3w ḥntyw jmnt*and register lifetime for the *Ba*-souls who are in the West.

(Re speaks:)

*ḥtmw.ṯn r ḥftyw.j*

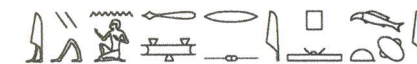
«Your destruction is directed against my enemies,

*zšw.ṯn r ḥtmyt*

whom you have assigned to the Place of Destruction!



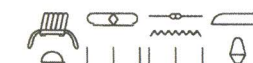
(From the tomb of Pharaoh Seti II)

*jyn.j ʿ3 r sjpt ḥ3t.j*

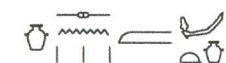
I have come hither to inspect my corpse,

*r wdy ḏwt r ḥftyw.j*

to inflict evil on my enemies.»

*3wt.sn m t3*

Their oblations are bread,

*ḥnqt.sn m ḏsrt*

their beer is Djeseret,

*qbḥw.sn m mw*

Their refreshment is water.

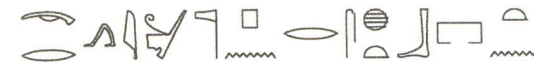
*jw wdnw n.sn tp t3*

Whoever makes an offering to them on earth

*nn ʿqn.f m ḥtmyt*

he cannot enter the Place of Destruction!

FIFTH GATE



spr jn ntr pn r sbht tn

Arrival of this god at this gate,



q m sbht tn

entering into this gate.



snsn ntr pn 3 jn ntrw jmyw.s

Adoration of this great god by the deities who are in it.

Name of the gate:



nbt h'w

Mistress of Lifetime

At the two Uraeus-serpents on the wall:



stt.s n r'w

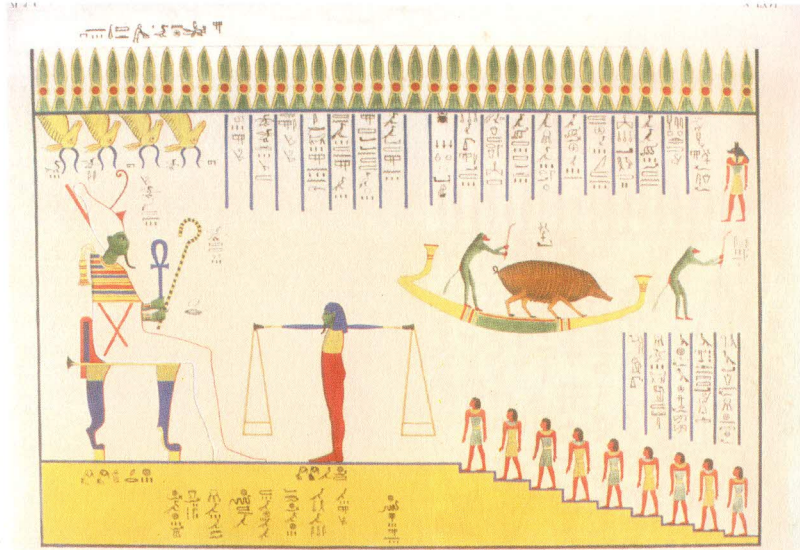
She lights up for Re.

Upper guardian:

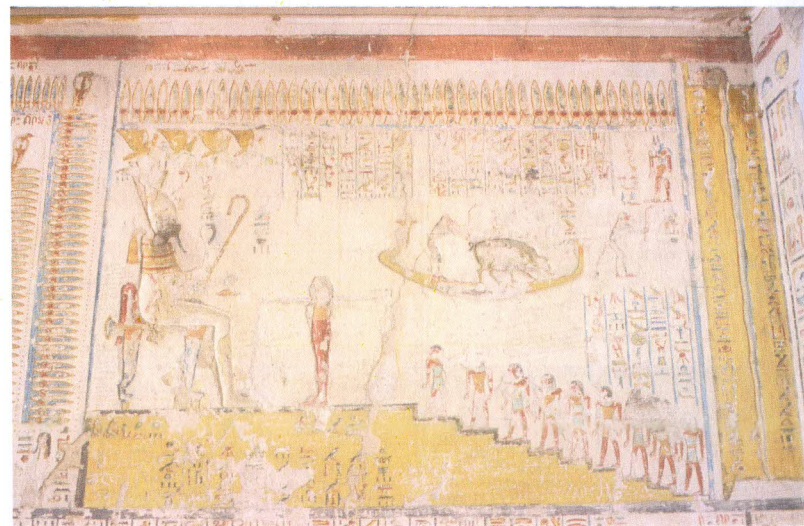


m3'-jb q'h.f wy.fj n r'w

He with right heart. He bends his arms for Re.



(From the tomb of Pharaoh Ramses VI, 1836).



(From the tomb of Pharaoh Ramses VI, 2005)



*m*d3t nt nd wsjr m d3tyw

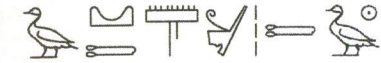
The Book of Protecting Osiris among those of the Netherworld.

Four heads of antelopes emerging from the ceiling:



hmmyw

The bellowing ones.



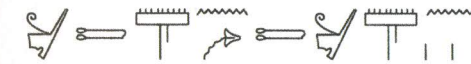
z3(w)t.sn mtyw

What they guard are the dead;



wd^r ntyw sjpw

judging those who are damned.


$$ntsn\ p(w)\ \underline{tny}.sn$$

It is they who are exalted,



jn jmyw t3 swd.sn n htmyt

and those within the earth assign them to the place of destruction.


$$nty(w) \text{ } tpw.sn \text{ } pryw \text{ } m \text{ } pt$$

Those whose heads have emerged out of heaven,



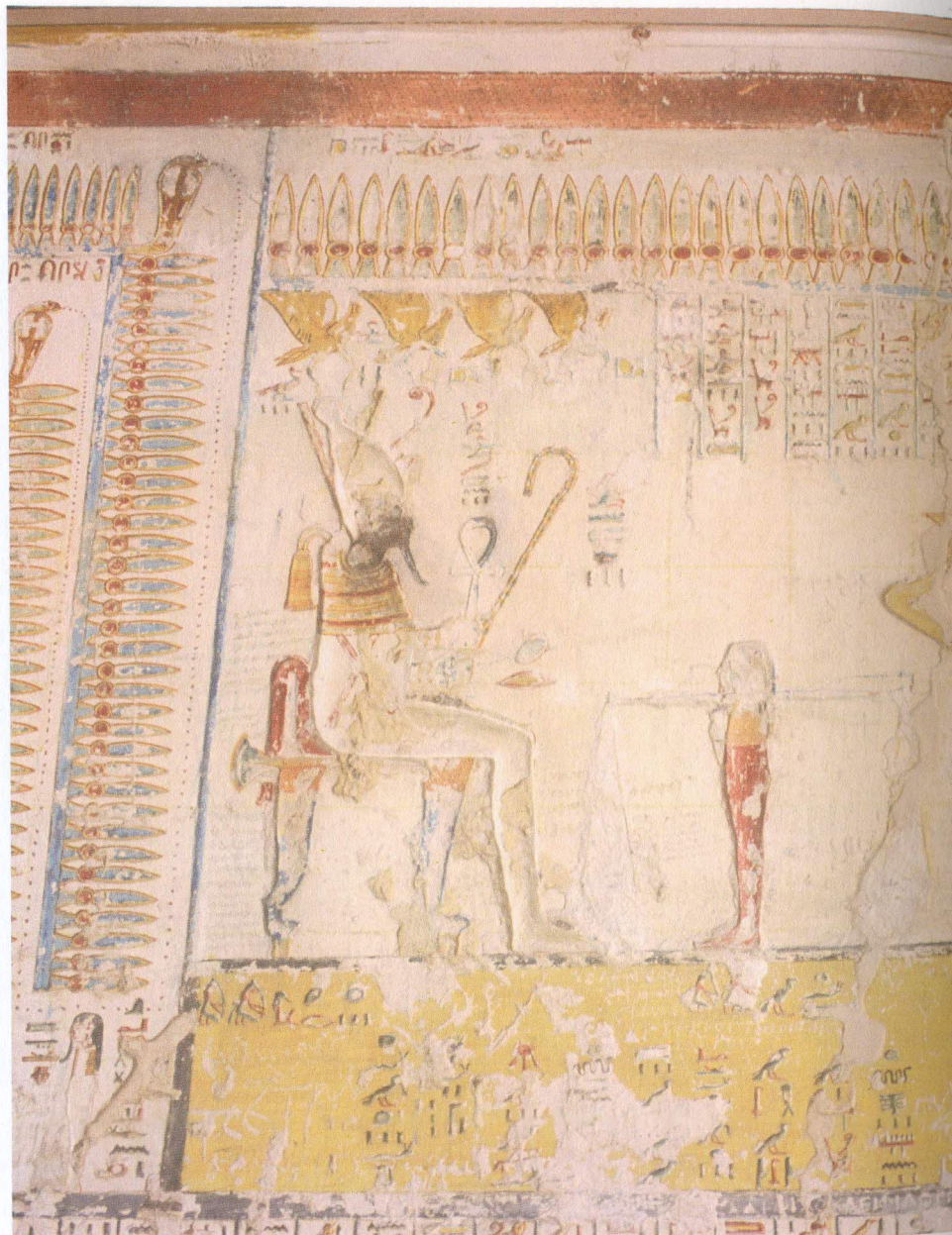
h^{cy.sn} m wstn

and they appear unhindered.



?????





?????



Anubis:



ḥw nj rmt(w)

The lifetime of human beings



n jnpw sḥm.f jt.f

belongs to Anubis, as he swallows his father.

The monkey outside:



nh.f jrt gwf d3tyw

He protects the eye, the monkeys of those of the Netherworld.



ntyw gwf tnn(w).tn

Those who are monkeys exalt you,



dw3tyw m wstn

dwellers of the Netherworld, unhindered.

The monkey with the pig:



ntr pn ḥw

When this god has appeared,



dy.f nh ḥm(w)

he causes what was swallowed to be spat out.



mdw m3tyw tny

The words of the justified are exalted,



wdḥ.f mdw dhwtj

as he renders judgement, (namely) Thoth.

The blessed dead before Osiris:



ntr f3y mh3t

The god who carries the balance.



3hw jmyw jmnt

The blessed dead (Akh-spirits) who are in the West.



jw rḥw htp.f m dw3t

When Re has settled down in the Netherworld,



wb3.f kkw zm3w rnpw m ḥn

he opens up the primeval darkness so that he is rejuvenated in life.



hṯp ntr ʿ3 m jtn.f

The great god goes to rest in his sun disc,



wbn(w) m jrt.f

and shines forth from his eye.

The carrier of the balance:



ntr rdj wḏʿ šbw

The god who causes the apportioning of offerings,



šʿw n ʒḥw

and the portions to the blessed dead.



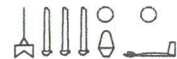
ḥ3y mdw m mh3t

Who weighs the affairs with the scales,



jsftyw mwwt tm(w) ḥpr

so that the evildoers and the damned cease to exist.



wḏʿ mdw ḥwy jrt

Who judges and protects the eye.

Nine blessed dead on the steps before the enthroned Osiris:



psdt jmyt wsjr

The Ennead who is in (the following of) Osiris.

The enemies beneath the staircase:



ḥftyw wsjr

Enemies of Osiris.

Osiris:



ḥftyw.f ḥr rdwy.fj

His enemies are beneath his feet,



ntrw ʒḥw m-b3ḥ.f

(but) the gods and the blessed dead are in front of him.



jry.f tnwt m dw3tyw

He makes a "census" among those of the Netherworld,



wḏ.f ḥftyw n ḥtmyt

he assigns the enemies to the place of destruction,



b3w.sn jry.f šʿt.sn

and their *Ba*-souls, he slaughters.

The serpent upon the doorway:



sty m jrt.f

Who burns with his eye.



wnn.f hr ʿ3 pn

He is upon this door,



wn.f n rʿw

he opens for Re.



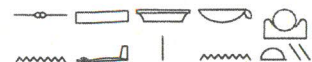
sj3 n sty m jrt.f

Sia (speaks) to "Him who burns with his eye":



wn sb3.k n rʿw

«Open your gate for Re,



zn ʿ3.k n 3hty

unlock your door for Akhty!»



jw.f shd.f kkw zm3w

He illuminates the Primeval Darkness,



dj.f šsp m ʿt jmnt

he throws light into the Hidden Region!



htmjn ʿ3 pn

Then this door is closed,



m-ht ʿq ntr pn ʿ3

after this great god has entered.



hwthr jmyw sbht.tn

Then those in this gate wail

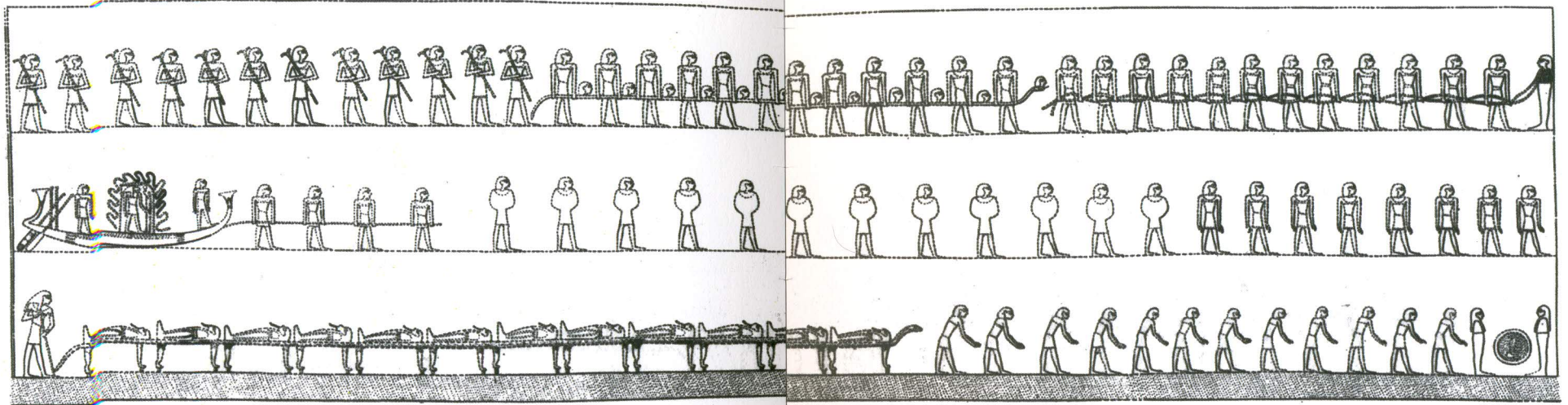


sdm.sn h33 ʿ3 pn

when they hear this door being slammed.

SCHEMA OF

THE SIXTH HOUR

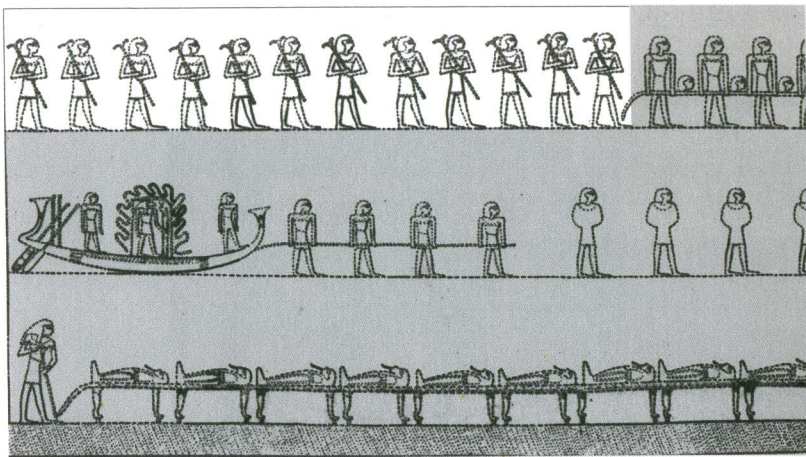


DETAIL SIXTH HOUR FROM



THE TOMB OF RAMSES III



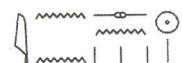
UPPER REGISTER, 34TH SCENE

Twelve gods carrying forked sticks:



hryw mt3w

Those carrying forked sticks.



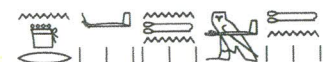
jn n.sn r'w

Re says to them:



šzp n.tn mt3w.tn

«Receive for you your forked sticks,

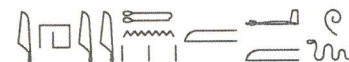


ndrw n.tn m'.'tn

which you have grasped with your hands!



(From the tomb of Pharaoh Seti I)



jhy tn m'.'mw

Lo! Your (forked sticks) are in the Devourer!



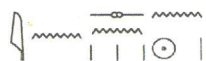
jhy d3z(w).tn jm.f

Lo! Your fetters are on him,



r pryt tpw jm.f hty.f

until the heads emerge out of him when he retreats!»



jn.sn n r^cw

They say to Re:



jw mt3w.n r^cw m ^cmw

«Our forked sticks, Re, are (planted) into the Devourer,



d3z(w).n m hf3w dw

our strings are on the Evil Serpent.



j r^cw mk tpw pry.sn

O Re, behold heads emerge



m q3b pn (nj) hty

out of this coil of the retreating one!»



ntrw pw jmyw wj3

These are the gods who are in the barque,



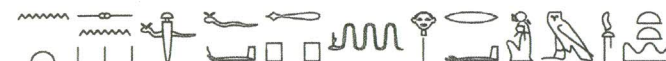
hsfyw ^c3pp m nwt

who ward off Apopis in heaven,



^cpp.sn r dw3t

when they proceed to the Netherworld.



ntsn hsfw ^c3pp hr r^cw m jmntt

They are those who ward off Apopis from Re in the West,



dw3tyw m3^c(w) ntr pn

those of the Duat who guide this god.



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



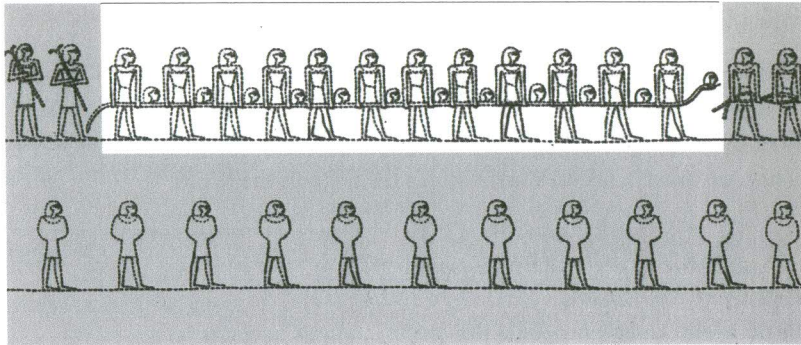
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

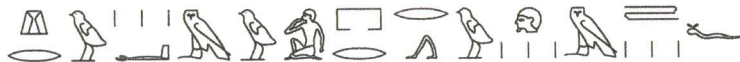


m hsf(w) sbj hr r^cw m jmntt

is one who repels the rebel from Re in the West.

35TH SCENE

Twelve gods carrying the serpent «Devourer» mentioned before, with human heads emerging out of its coils:



hryw mw prrw tpw m q3bw.f

Those who carry the Devourer, out of whose coils heads are emerging.



wnw njk.sn dwy-hr

Those who punish Evilface,



shr.sn hftyw nw r'w

and overthrow the enemies of Re.



ntsn ndr w sbj

It is they who seize the rebel,

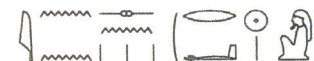


(From the tomb of Pharaoh Seti I)



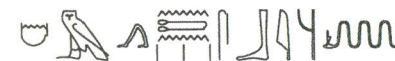
ddw prj tp jmyw.f

and let emerge the heads of those who are in him.



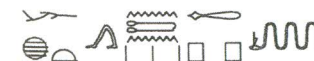
jn n.sn r'w

Re says to them:



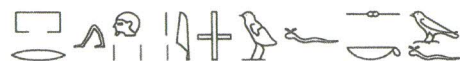
hmw n.tn sbj

«Drive back the rebel,



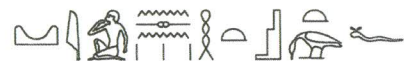
htw n.tn 3pp

repel Apopis for you,



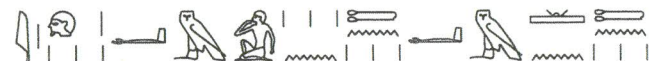
pry tpw jmyw.f sk.f

that the heads which are in him may come out, so that he perishes.



dwy.j n.sn htmw.f

When I have called to them, he is destroyed.



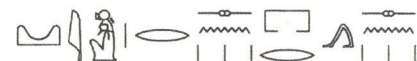
j tpw mw n.tn mwn.tn

O heads, swallow him who had swallowed you,



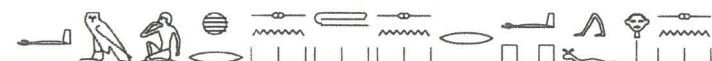
wnm.tn pryn.tn jm.f

so that you eat up him from whom you have come forth!»



dwy r'w r.sn pry.sn

When Re has called to them, they come forth.



mhr.sn q3bw.sn r pp.f hr.sn

Then they swallow their coils, till he has passed them,



qhr tpw m q3bw.sn m-hr

and after that the heads enter their coils again.



jwty jrty nj hf3w pn

This serpent is one without eyes,



jwty fnd.f jwty msdrwj.fj

without nose and without ears;



srq.f m hmht.f

he breathes from his own cries,



nh.f m dwy.f ds.f

and lives by his own call.



3wt.sn m htpw tp t3

Their oblation is what is offered upon earth,



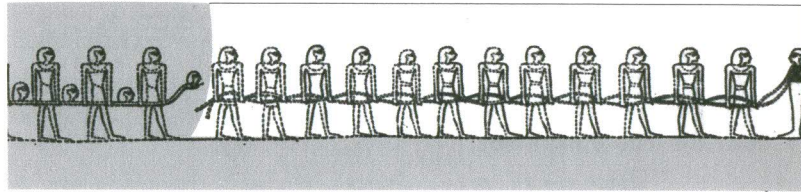
hft r'w prj.f m dw3t

before Re when he comes out from the Netherworld,



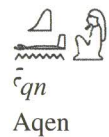
jw wdnw (n.)sn m h'w hr jm3w

Whoever makes an offering to them is one who is standing under trees.

36TH SCENE

Twelve gods grasping the double-twisted rope of time which is fastened around the neck of a mummiform god; stars above each coil of the rope represent the hours.

The mummiform god:

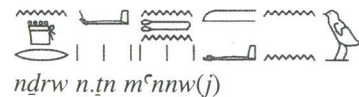


The gods at the rope:



Who carry the double-twisted (rope) out of which the hours emerge.

(Re says:)



«Grasp for yourself the double-twisted



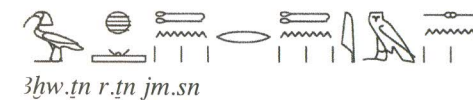
(From the tomb of Pharaoh Ramses III)



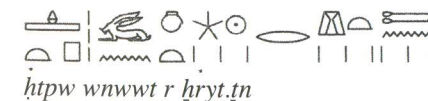
which you have pulled out of the mouth of Aqen!



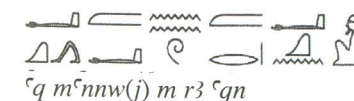
The going forth of your hours



(means) that you are turned into Akh-spirits through them,



while the setting of the hours is for your provision,



when the double-twisted enters (again) into the mouth of Aqen!»



pry q3bw hpr wnw

When a coil (of the rope) appears, an hour comes into being;



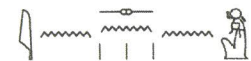
ḏwy r'w htp.s st.s

when Re calls, it takes its seat,



ḥm hr 'qn m'nnw(j)

and then Aqen swallows the double-twisted (again).



jn.sn n r'w

They say to Re:



jw m'nnw(j) n 'q(n)

«The double-twisted belongs to Aqen,



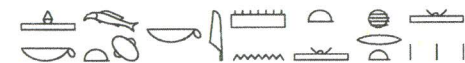
jw wnw n ntr '3

and the hours belong to the great god.



3h.k r'w m j3hw

You are glorious, Re, through the splendour of light,



hṭp.k h3t.k jmnt hrt

you rest (in) your corpse whose nature is hidden!»



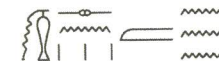
3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



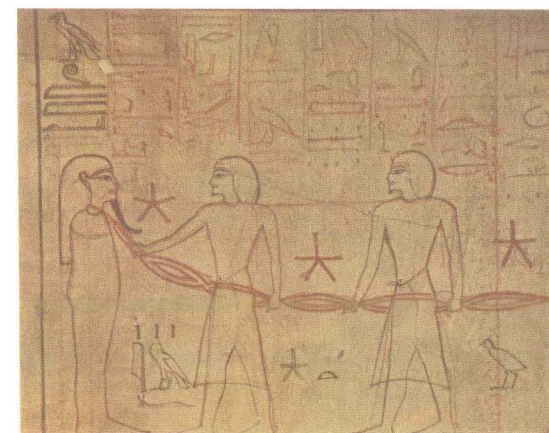
jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth



m jrj q3bw m m'nnw(j)

is one who belongs to a coil in the double-twisted.



(From the tomb of Pharaoh Horemhab)

MIDDLE REGISTER, 37TH SCENE

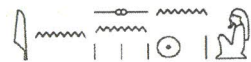
(From the tomb of Seti I)

The sun barque, represented as usual and carrying the gods *sj3* (Sia, percipience) and *hk3* (Heka, magic) as well as *jwf r'w* (flesh of Re). She is pulled by four *dw3tyw* (gods of the Netherworld). The text reads:



st3 ntr pn 3 jn ntrw dw3tyw

This Great God is towed by the gods of the Netherworld.



jn.sn n r'w

They say to Re:



st3w n.k ntr 3

«The towing is (done) for you, great god.



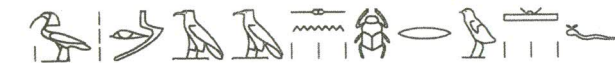
nb wnwt jry mhrw t3

master of the hours, who cares for the Earth,



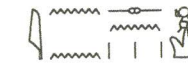
nhw ntrw m jr'w.f

through whose essence the gods live,



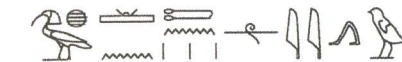
3hw m33w.sn hprw.f

and the Akh-spirits when they look at his manifestations.»



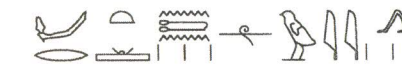
jn n.sn r'w

Re says to them:



3hw n.tn st3yw

«The blessed state belongs to you who tow (me),



dsrw n.tn st3yw

protection (or seclusion) belongs to you who tow (me),



n'w.r hryt dw3t

who let me glide to the depth of the Netherworld,



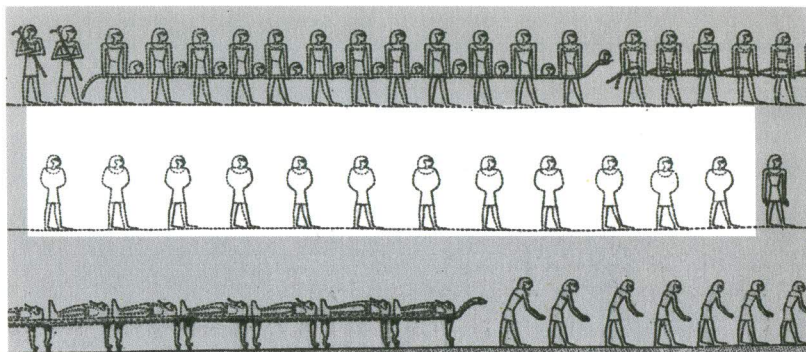
st3.tn.wj r mnt-shrw

may you tow me to the place with lasting nature,



h'.tn r dw pf st3 nj 3ht

may you pause at that mysterious mountain of the horizon!»

38TH SCENE

Twelve gods with hidden arms:

*jmnw-ḥryw št3w*

Those with hidden arm who carry the mystery.

*wnn.sn ḥryw sšt3w nj ntr*

They carry the mystery of the great god (his corpse),

*jwty m33.sw jmyw dw3t*

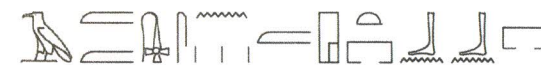
which those in the Netherworld cannot see,

*m33.sw mtyw*

but which is seen by the dead



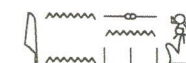
(From the tomb of Pharaoh Seti I)

*3mm.sn m ḥwt bnbn*

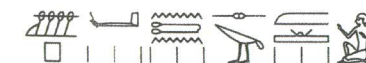
when they are burnt in the Benben-house,

*r bw ḥr ḥ3t ntr pn*

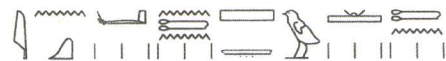
near the place where the corpse of this god is.

*jn n.sn r'w*

Re says to them:

*šzpw n.tn sšmw.j*

«Receive for you my image,



jnqw n.tn st3w.tn

and embrace for you your mystery,



htp.tn m hwt-bnbn

when you rest in the Benben-house,



r bw hr h3t.j jmyt.j

near the place where my corpse is in which I am!



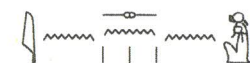
sst3w n jmyt.tn

The mystery in which you are



sst3w dw3t h3pw ʿ.tn

is the mystery of the Duat which your arm conceals.»



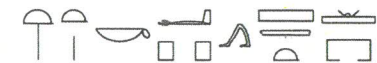
jn.sn n rʿw

They say to Re:



b3.k n pt hnty 3ht

«Your Ba-soul belongs to heaven, Foremost of the horizon,



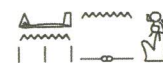
šwt.k ʿpp(tj) št3yt

and it is your shadow which traverses the Shetit,



h3t.k n t3 jmj hrt

while your corpse belongs to the Earth, you who are in heaven!



dj.n n.s rʿw

We restore Re to it (the heaven),



jwd.tj r.s rʿw

since you are separated from it, Re!



srq.k htp.k h3t.k jmyt dw3t

You breathe when you rest (in) your corpse which is in the Duat.»



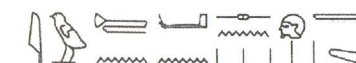
3wt.sn htp(w) dmd

Their oblation is the complete offering



htpw b3w jm.f

with which the Ba-souls are satisfied.



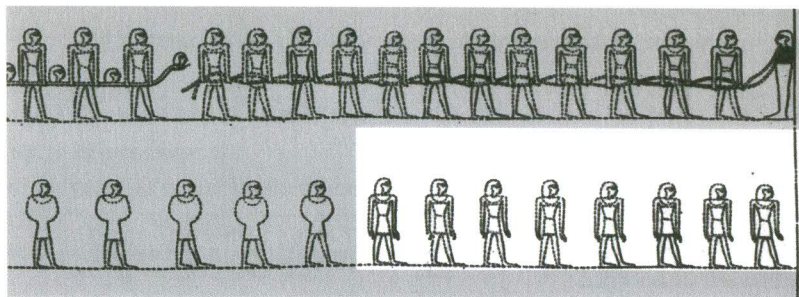
jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth



m gmhw h4wt m dw3t

is one who perceives light in the Duat.

39TH SCENE

Eight gods, slightly bowing before the Sungod:



ntw hwtw

Gods belonging to the sanctuary.



wnn.sn r-rwtj hwt-bnbn

They are outside the sanctuary of the Benben-stone.



m33.sn m33t r'w

They see what Re sees,



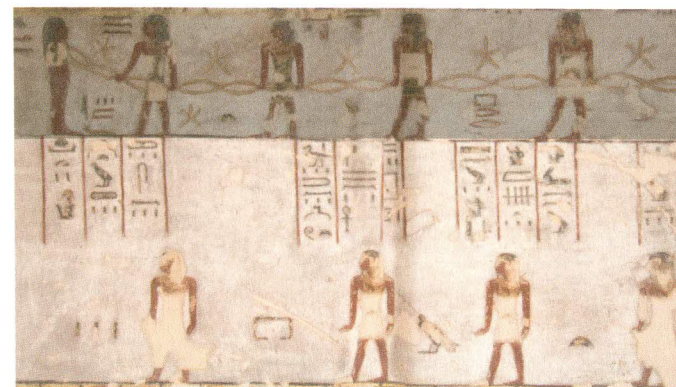
q.sn hr sšmw.f šb3 sjpwn (r'w)

and they have access to his mysterious image which (Re) has revised.

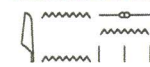


ntsn zbhw zjnw

They are those who send out messengers.



From the
tomb of
Ramses III



jn n.sn (r'w)

(Re) says to them:



3wt.j m 3wt.tn

«My oblation is your oblation.



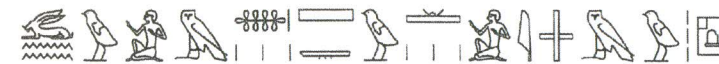
jw srqw.j m srqw.tn

What I breathe is what you breathe.



ntn jmyw šb3w.j

You are those who surround my mystery,



wnn.wj m z3w šb3w.j jmyw hwt-bnbn

while I am protecting my mystery which is in the sanctuary of the Benben-stone.



jhy n.tn nh b3w.tn

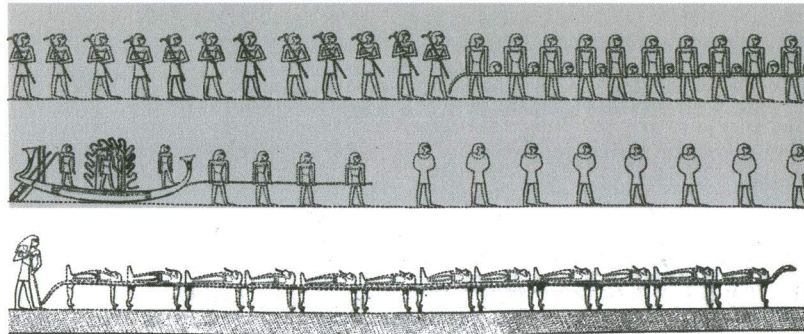
Hail to you, your *Ba*-souls shall live!»



3wt.sn 3wt 3hty

Their oblations are the oblations of *Akhty* (Re).

LOWER REGISTER, 40TH SCENE



The register opens with the Sungod, leaning on a staff which is named:



dw3ty

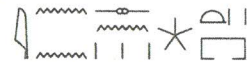
Duati (Who belongs to the Netherworld)

He inspects a long bier, shaped like a serpent named Nehep, with twelve mummies lying on it:



jmyw-ht wsjr qddyw jmyw b3gy

Followers of Osiris, the sleeping ones who are in a state of weariness.



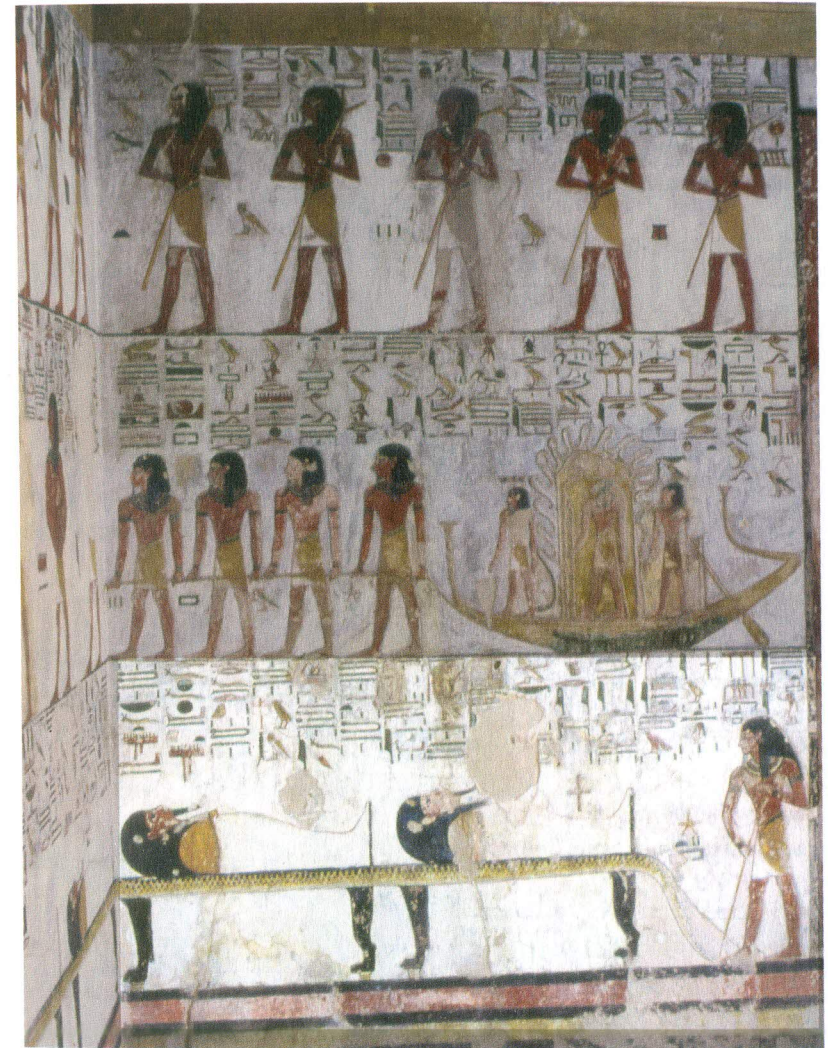
jn n.sn dw3ty

Duati says to them:



j ntrw hntyw dw3t

«O gods in the Duat,



(From the tomb of Pharaoh Seti I)



jmyw-ht hq3-jmnt

Followers of the Ruler of the West,



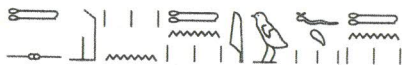
ntyw m3'y hr gs.sn

who are stretched out on their side,



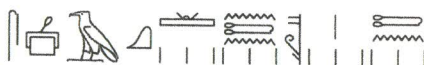
sdry hr mk3(wt).sn

lying on their biers –



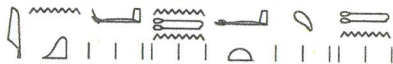
tzj n.tn jwf.tn

May your flesh rise up,



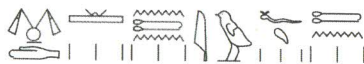
s3qw n.tn qsw.tn

may your bones be put together,



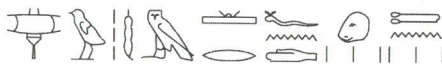
jnq n.tn 'wt.tn

may you embrace your limbs,



dmdw n.tn jwf.tn

may your flesh be united!



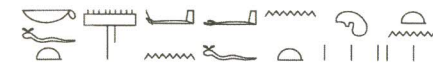
t3w ndm r fndw.tn

Sweet breath for your noses,



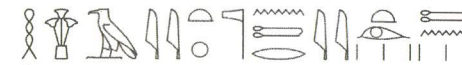
sfhfh n wtw.tn

loosening for your mummy-wrappings,



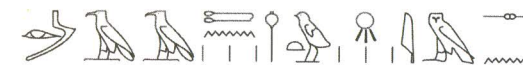
kfjt n 'fnwt.tn

uncovering for your headclothes!



h3yt n ntryt.tn

Light be for your divine eyes,



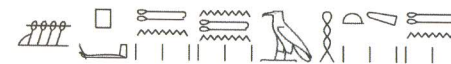
m33.tn hqwt jm.sn

that you may see the light through them.



'h' n.tn m g3hw.tn

Raise yourself from your weariness,



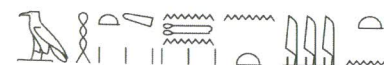
šzp.tn n.tn 3hwt.tn

that you receive your land



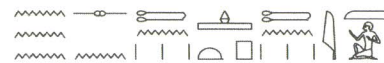
r šht nbt-htpw

at the field of the Mistress of Offerings.



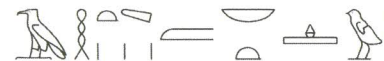
3hwt n.tn nt šht tn

Plots belongs to you from this field,



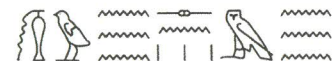
mw.s n.tn htp.tn jm.j

its water belongs to you that you are content with me,



3hwt m nbt-htpw

and with the plot of the Mistress of Offering.»



qbhw.sn m mw

Their refreshment is water.



jw nhp z3w.f h3wt.sn

Nehep is guarding their corpses,



b3w.sn pp.sn r sh-t-j3rw

but their *Ba*-souls, they move to the Field of Rushes,



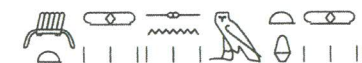
r shm m qbhw.sn

to take hold of their refreshment.



hp t3 jp.sn jwf.sn

When the Earth “springs” (trembles), they revise their flesh.



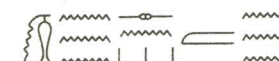
3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



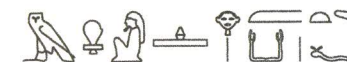
qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth

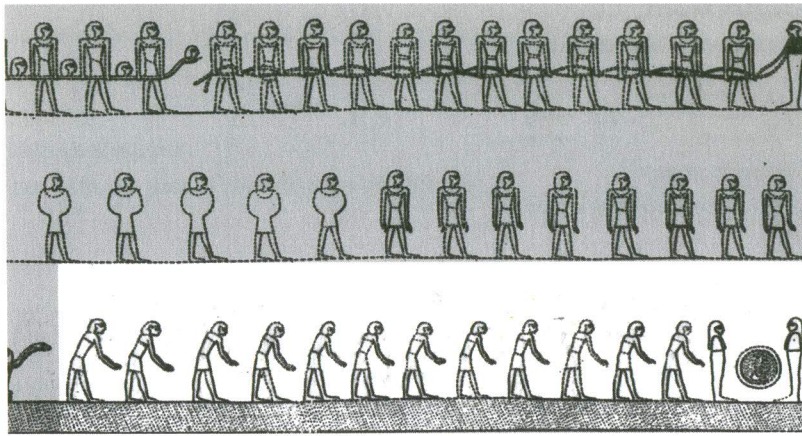


m s'h htpw hr mk3t.f

is a mummy resting on his bier.



(From the tomb of Pharaoh Ramses III)

41ST SCENE

Twelve bowing gods in front of the Lake of Fire:

*nr̥w jmyw ḥ3st t3*

Gods who are in the fiery pit of the Earth.

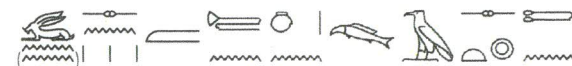
This circular pit, with a cobra in it, is flanked by two mummiform guardians:

*nbj-ḥr*

He with burning face.

*stj-ḥr*

He with fiery face.

*wnn.sn m dbnw nj ḥ3st tn*

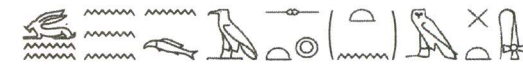
They are around this fiery pit,



(From the tomb of Pharaoh Horemhab)

*wnn j̄rt ḥḥt m ḥ3st tn*

and a living cobra is in this fiery pit.

*wnn mw nj ḥ3st (tn) m sḏt*

The water of (this) pit is fire,

*jwty ḥ3y n̄rw t3 b3w t3*

without the gods of the Earth and the Ba-souls of the Earth

*r ḥ3st tn*

being able to approach this fiery pit,



m-^c nsrt n(t) j'rt tn

because of the flame of this cobra;



srq ntr pn 3 hnty dw3t

but this great god at the head of the Duat breathes



m mw dsr nj h3st tn

by the unapproachable water of this fiery pit.



jn n.sn r'w

Re says to them:



jhy jrf ntrw z3yw h3st dsrt

«Hail to you gods who guard the unapproachable pit,



ddt mw n hnty jgrt

which provides water for the Foremost of the Beyond –



jw mw nj h3st n wsjr

The water of the fiery pit belongs to Osiris,



qbhw.tn n hnty dw3t

and your refreshment to the Foremost of the Duat!

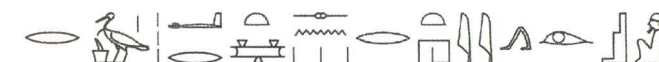


(From the tomb of Pharaoh Ramses III)



jw nsrt hh.tn nsbw.tn

(But) your blast of fire, your amber



r b3w j'rtj.sn r thy wsjr

is against the *Ba*-souls who will approach to violate Osiris.



n g3y kh3y h3st nn kj.t

The power of the fiery pit is not in want; there is no other like you,



jwtj shm ntrw z33w.sj m mw.s

over whose water the gods, who guard it, have no power.»



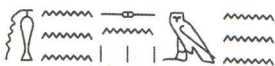
3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qblw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m dsry m jmntt

is unapproachable in the West.

SIXTH GATE





spr jn ntr pn r sbht (tn)

Arrival of this god at (this) gate,



q m sbht tn

entering into this gate.



sns ntr pn 3 jn ntrw jmyw.s

Acclaiming this Great God by the deities who are in it.

Name of the gate:



hm(w)t nb.s

Artefact of its Lord.

At the two Uraeus-serpents on the wall:



stt.s n r'w

She lights up for Re.

Upper guardian:



dmd(w) q'h.f wy.fj n r'w

Uniter, he bends his arms for Re.

Lower guardian:



h'(w) q'h.f wy.fj n r'w

Standing one. He bends his arms for Re.

Nine mummies:



psdt 6 (nwt) m

Sixth Ennead in (...)

In front of the Ennead:



my rk r.n hnty 3ht

«Come to us, Foremost of the Horizon,



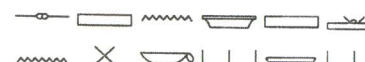
ntr 3 wpy st3w

great god who opens up the mysterious!



wnw n.k sbhwt dsrywt

Open for you are the unapproachable gates,



znw n.k 3w st3w

unlocked for you are the mysterious doors!»

The serpent upon the doorway:



(jty m jrt.f

Who seizes with his eye.



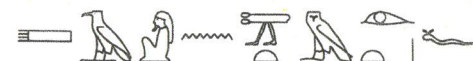
wnn.f hr ʕ pn

He is upon this door,



wn.f n rʕw

he opens for Re.



sj3 n jty m jrt.f

Sia (speaks) to "Him who seizes with his eye"



wn sb3.k n rʕw

«Open your gate for Re,



zn ʕ3.k n 3hty

unlock your door for Akhty!



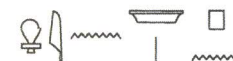
jw.f shd.f kkw zm3w

He illuminates the Primeval Darkness,



dj.f šsp m ʕt-jmnt

he throws light into the Hidden Region!»



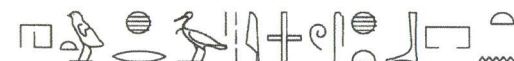
htmjn ʕ3 pn

Then this door is closed,



m-ht ʕq ntr pn ʕ3

after this Great God has entered.



hwthr b3w jmyw sbht.tn

Then the *Ba*-souls in this gate wail

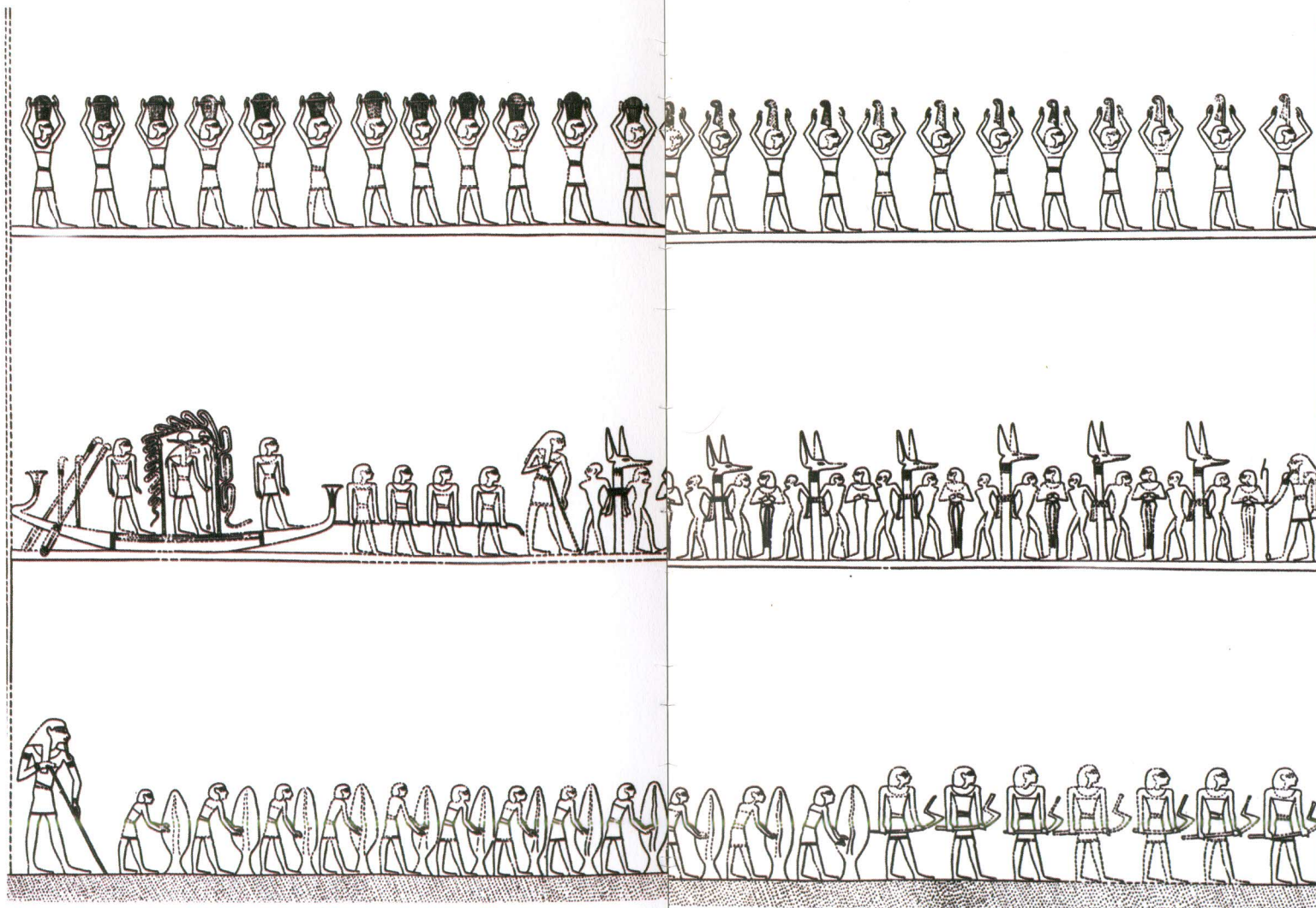


sdm.sn h33 ʕ3 pn

when they hear this door being slammed.

SCHEMA OF

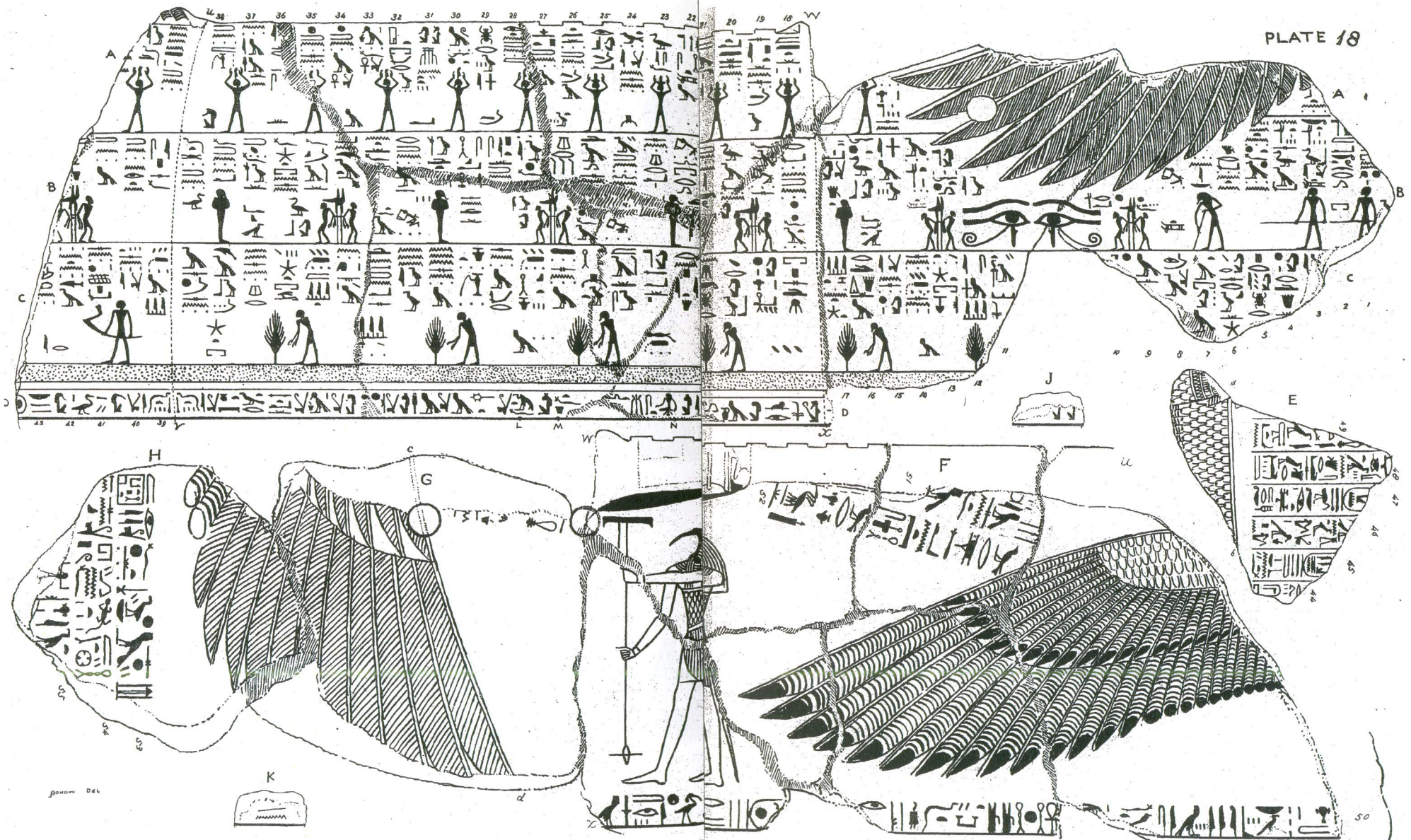
THE SEVENTH HOUR



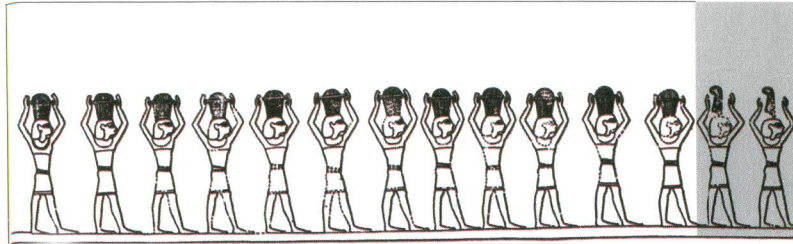
PART OF THE

SEVENTH HOUR

PLATE 18



(The lid of the alabaster sarcophagus of Seti I is only partially preserved.)

UPPER REGISTER, 42ND SCENE

Twelve gods carrying baskets with bread on their head:



htptyw hprw (for: hryw) 3wt

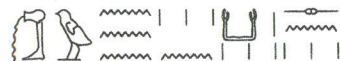
Those who belong to offerings, who carry food offerings.

The text reads:



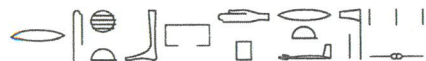
jryw sntr (n) ntrw.sn

Those who offered incense to their gods,



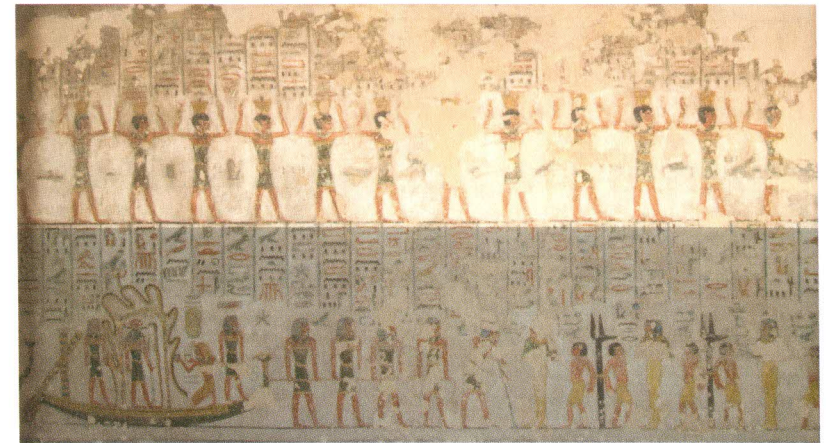
wcbwn k3w.sn

who purified their *Ka*-powers,

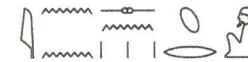


r sbht drpt ntrw.s

at the gate which nourishes its gods.

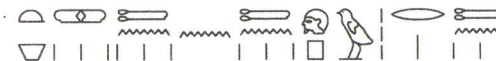


From the tomb of Pharaoh Ramses III



jn n.sn wsjr

Osiris says to them:



t3.tn n.tn tpyw r3.tn

«Your bread belongs to you in your mouth,



tmw rq(w) 3h hr srq.f

who did not keep off an *Akh*-spirit from his breath,



mtw hr qblw.f

or a deceased from his refreshment.



sn htp.sn m 3wt.sn

They are content with their food offerings,



sprn.sn ntrw.sn k3w.sn

when they have reached their gods and their Ka-powers.



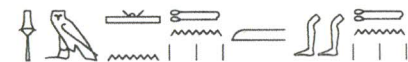
wy.sn n.sn q.sn r hnfw.sn

Their arms belong to them, when they have access to their cakes,



htptyw hprw 3wt

you who belong to offerings, whose food offerings emerge!



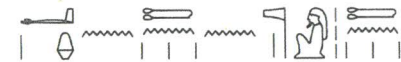
shmn.tn m rdwy.tn

You may have power over your feet,



htp.tn m jbw.tn

and you are content in your hearts.



(w) n.tn nj ntrw.tn

The portions of your gods belong to you,



hnfw.tn n k3w.tn

your cakes belong to your Ka-powers!»



3wt.sn m t3

Their oblation is bread,



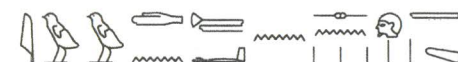
hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



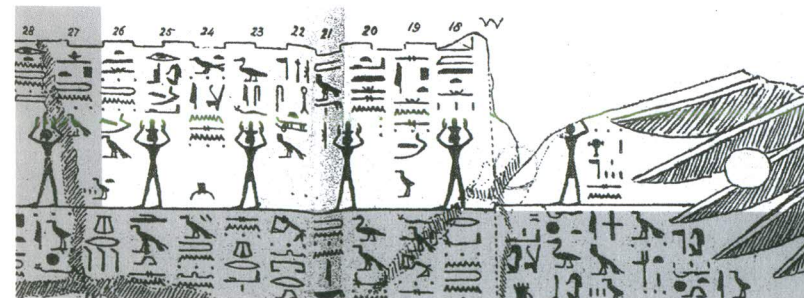
tmw rq(w) 3h hr srq.f

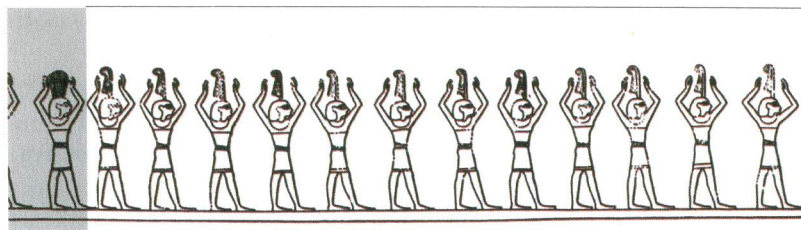
who did not keep off an Akh-spirit from his breath,



mtw hr qbhw.f

or a deceased from his refreshment.



43RD SCENE

Twelve gods (or blessed deceased), each one carrying the sign of Maat on his head:



m3tyw hryw m3t

Those belonging to Maat and carrying Maat.

The text reads:



jryw m3t jw.sn tp t3

Who have practised Maat when they were (still) on earth,



h'w hr ntr.sn

who have fought for their god –



njstw.sn r shnt t3

they are summoned to the resting place of the Earth,



(From the tomb of Pharaoh Ramses III)



r hwt nhw m m3t

to the temple of Him who lives on Maat.



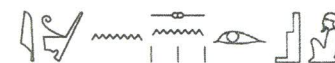
sjptw n.sn m3t.sn

Their Maat is examined for them



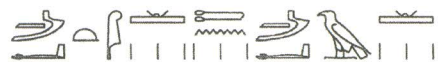
m-b3h ntr 3 shnt jsft

in front of the Great God who destroys evil.



jn n.sn wsjr

Osiris says to them:



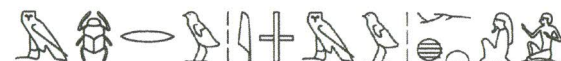
m3't (n.)tn m3'tyw

«Maat belongs to you, who are truthful!



htp.tn m jrytn.tn

you are satisfied with what you have done,



m hprw jmyw-ht.j

as those who have become my retinue,



hntyw hwt dsrw b3.f

who are in the temple of (the god) with protected (or secluded) *Ba*-soul.



'nh.tn m 'nht.sn jm

You live on what they live on,



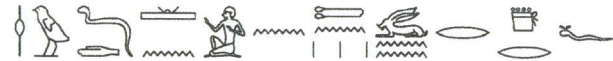
srq.tn m srq.sn jm

you breathe on what they breathe on,



shmn.tn m qbhwy ny s.tn

you took hold of the refreshment of your lake.



wdn.j n.tn wnn r-dr.f

I have decreed for you a being until its end,



hr m3't jwty h3j jsft r.f

carrying Maat, without evil being able to disturb it.»



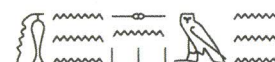
3wt.sn m m3't

Their oblation is Maat,



hnt.sn m jrp

their beer is wine,



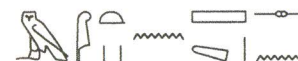
qbhw.sn m mw

their refreshment is water.



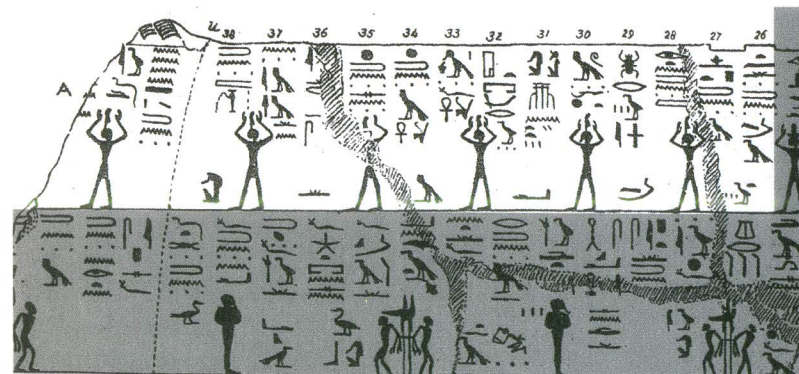
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m m3'ty nj s.sn

is a truthful one of their district.



MIDDLE REGISTER, 44TH SCENE

From the tomb of Ramses III

The solar barque, and in it:



sj3

Sia (Perception),



mhn

Mehen,

jwf-r^cw

Flesh of Re,



hk3

Heka (Magic)

Four towing gods or deceased:



dw3tyw

(Gods) of the Netherworld



st3w ntr pn 3 jn ntrw dw3tyw

This great god is towed by the gods of the Netherworld.

jn.sn st3.sn r^cw

They say when they tow Re:



q3j jtn hnty mhn

«Elevated is the disc of Him who disposes of Mehen,



psd tp nj jmy k3r.f

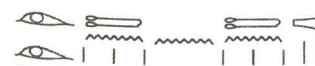
and shining is the head of Him who is in his shrine.»

(Re says:)



m33n.tn hntyw dw3t

«May you look, who are in the Netherworld,

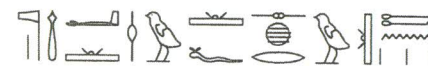


jrty.tn n.tn ntrw

(for) your eyes belong to you, O gods!

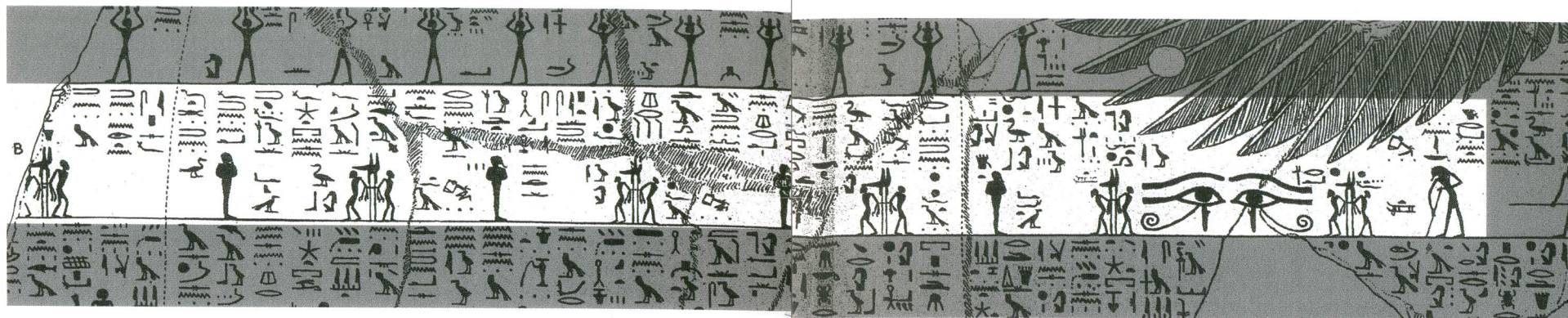
m.tn r^cw shmw m jgrt

Behold, Re has power over the Jgeret (Beyond),



ntr 3 wd.f shrw.tn

The Great God cares for you.»

45TH SCENE

Seven poles (here only six are preserved) in the shape of the jackal-headed *wsr*-pole. To each one of them two enemies are bound, and to each group belongs a mummiform punishing demon. The whole scene is framed by two gods leaning on a staff.

At the beginning of the scene:



jtmw
Atum

First pole:



hftyw r'w
The enemies of Re,



ndrw
Who seizes

Second pole:



hftyw jtmw
The enemies of Atum,



'ftyw
Who presses

Third pole:



hftyw hprj
The enemies of Chepri,



jdy (?)
Who is violent (?)

Fourth pole:



hftyw šw
The enemies of Shu,



snḏw
Who is terrible

Fifth pole:



hftyw gbb
The enemies of Geb,



ḥq3w
Who is precise



jn sj3 n ntr pn

Sia says to this god



spr.f r wsrwt gbb

when he arrives at the poles of Geb:



hnn r'w ntr 3

«Give your consent, Re, great god,



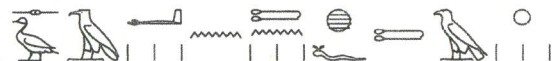
mk.tw spr.k wsrwt gbb

behold, you have reached the poles of Geb!»



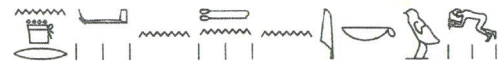
jn jtmw n wsrwt

Atum says to the poles:



z3w n.tn hftyw

«Guard for yourselves the enemies,



ndrw n.tn njkw

seize for yourselves those to be punished,



j ntrw htyw wsrwt

O you gods behind the poles,



jmyw-ht gbb rp'(t)

retinue of Geb, the prince!

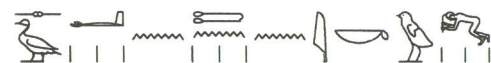


(From the tomb of Pharaoh Ramses VI)



ndrw n.tn hftyw

Seize for yourselves the enemies



z3w n.tn njkw

guard for yourselves those to be punished,



n prj.sn hr ʿwy.tn

that they do not escape under your hands,



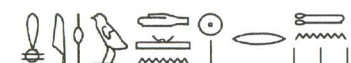
nn d3.sn hr dbʿw.tn

nor get away under your fingers!



j hftyw sjptw.tn (n) hsq

O enemies, you are condemned to be beheaded,



mj wdt n rʿw r.tn

as Re has decreed against you,



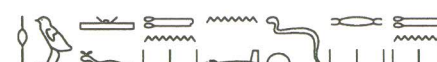
m snṯf jgrt n h3t.f

when he established the Jgeret (Beyond) for his corpse,



qm3.f dw3t n snṯf

and created the Netherworld for his limbs.



wd.f.tn n ʿdt.tn

He assigns you to your carnage,



sjp.f.tn n jrytn.tn

he allots you to what you have done,



m wsht ʿ3t nt rʿw

in the great hall of Re.



ty ntrw hr j3kb wd3t

While the gods bewail the *Udjat*-eye,



dy.f nbw ntrw m z3w.tn

he appoints the Golden one of the gods as your guard.»



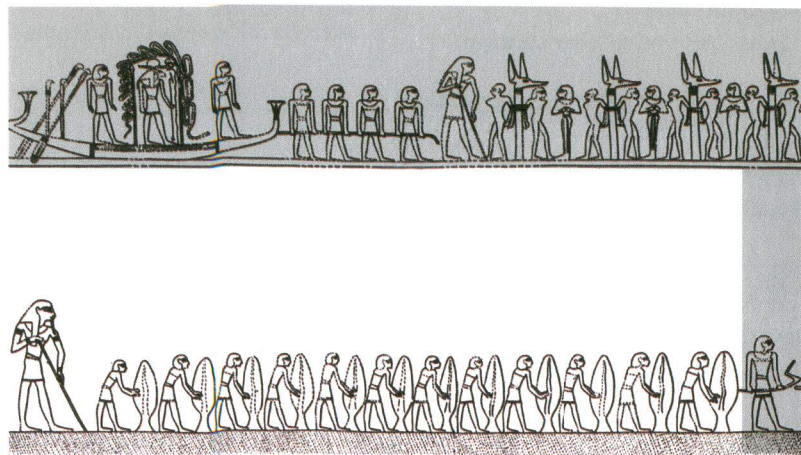
sjptw hftyw njkw jmyw dw3t

Condemned are the enemies and those to be punished who are in the Netherworld



n nn ny wsrwt

to these poles.»

LOWER REGISTER, 46TH SCENE

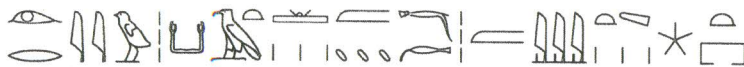
A god leaning on a staff:



nb 3wt-jb

Master of joy

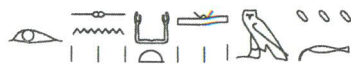
followed by twelve gods without attributes, every one confronting a large ear of grain:



jryw k3t m jt mhy m shwt dw3t

Those who generate food from Lower Egyptian barley in the fields of the Netherworld.

To them belongs the text:



jry.sn k3t m jt

They generate food from barley,



(From the tomb of Pharaoh Ramses III)



zhn.sn nprj h(t)y

they embrace (the grain god) Nepri-Heti.



3h jt.sn m t3

More brilliant is their barley in the Earth



r 3hwt r'w prr.f

than the brilliance of Re when he goes forth.



ty.f 'p.f hr.sn

But when he passes them,



jn n.sn nb 3wt-jb

the Master of joy says to them:



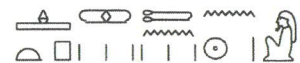
3hw n jt.tn

«Brilliance for your barley,



rd n bdt.tn

growth for your spelt!



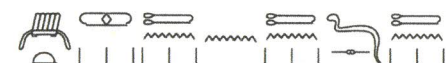
htpw.tn n r'w

Your offerings belong to Re,



hnfw.tn (n) hnty dw3t

your cakes to the Foremost of the Netherworld.



3wt.tn n.tn ds.tn

Your oblations belong to yourself,



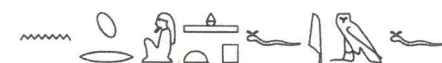
htpw.tn m jmyt-^c.tn

your offerings are those before you,



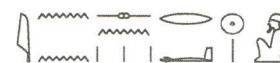
smw nn jmyw.tn

the greenery of these, among whom you are,



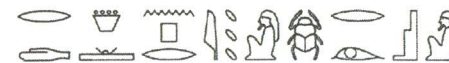
n wsjr htp.f jm.f

belongs to Osiris that he is content with it.»



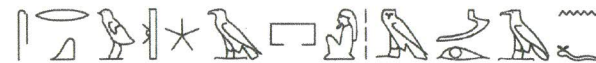
jn n.sn r'w

Re says to them:



rd nprj hpr wsjr

«When Nepri grows, Osiris emerges,



srqw dw3tyw m m3n.f

upon whose sight those of the Netherworld breathe



3hw m ss(n)t stj.f

and the Akh-spirits, when they smell his odour.



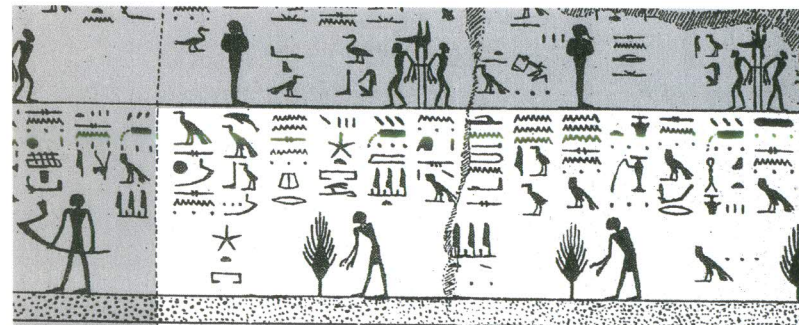
3hw n.k wsjr

Blessing for you, Osiris,



bw3 n.k nprj-h(t)y

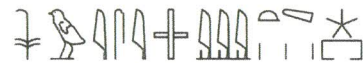
prosperity for you, Nepri-Heti,





spd n.k hnty jmntyw

success for you Khontamenti (Foremost of the Netherworld)!



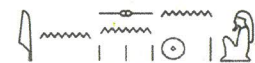
sw(t) js jmy shwt dw3t

It is he who is in the fields of the Netherworld,



zm3.sn jt.sn

when they unite with their barley.»



jn.sn n r'w

They say to Re:



rd dy(w) m shwt nt dw3t

«The grain rations are growing in the fields of the Netherworld,



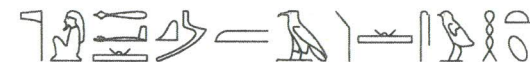
psd r'w hr h'wt wsjr

when Re shines upon the limbs of Osiris.



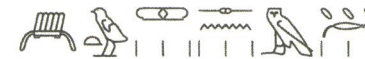
wbn.k hpr rnpyt

When you arise, green plants come into being,



ntr 3 qm3 swht

Great God, who has created the egg!»



3wt.sn m jt

Their oblation is barley,



hnqt.sn m dsrt

their beer is Djeseret,



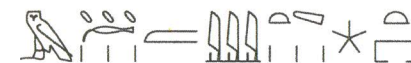
qbhw.sn m mw

their refreshment is water.



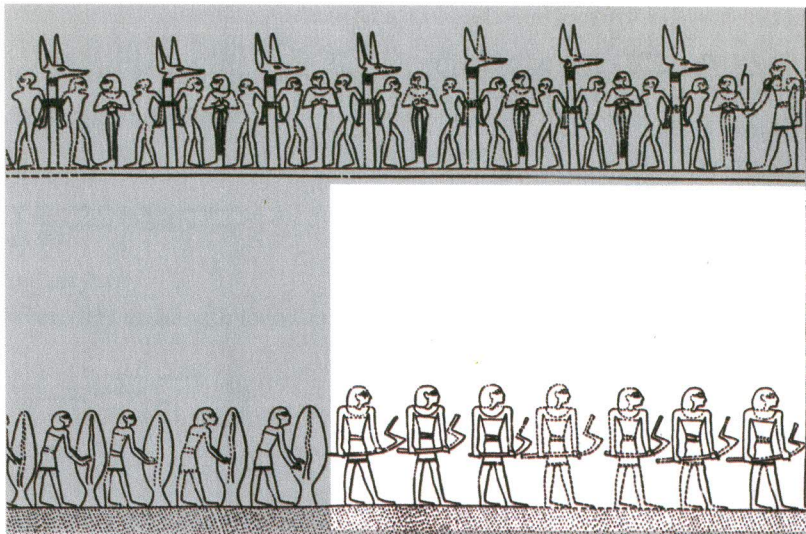
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m jt(y) m shwt dw3t

disposes of barley in the fields of the Netherworld.

47TH SCENE

Seven gods carrying sickles with both hands:



jryw h3bw

Who belong to the sickles.

Some versions add an anonymous god leaning on a staff, as another form of the Sungod in the Netherworld.

The text reads:



wnn.sn hr h3bw

They carry sickles,

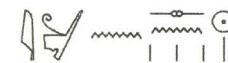


(From the tomb of Pharaoh Ramses III)



3zh.sn jt m shwt.sn

so that they mow the barley in their fields.



jn n.sn r'w

Re says to them:



szp n.tn h3bw.tn

«May you receive your sickles,



3zhw.tn jt.tn

may you mow your barley



dy n.tn m thwt.tn

and put it into your barns!



shtp wsjr jw(f) hnty qrrt st3t jrw

Satisfy Osiris, since he is Foremost of the cavern with mysterious forms!



jhy n.tn h3byw

Hail to you, mowers!»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



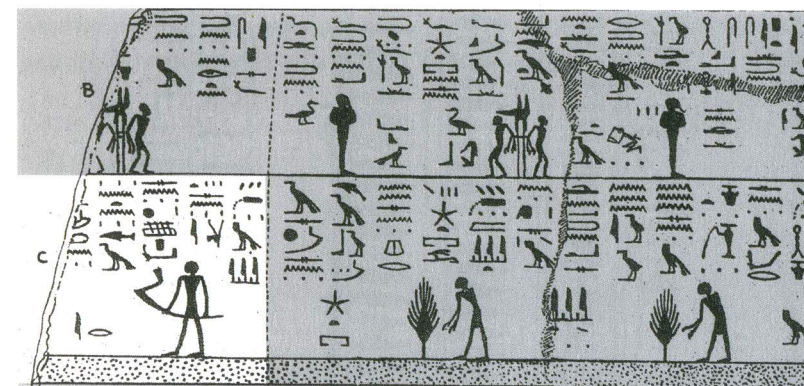
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m hryw h3bw m shwt dw3t

will carry a sickle in the fields of the Netherworld.



SEVENTH GATE



Nine mummies:



psdt 7nwt

The seventh Ennead



spr r sbht tn jn ntr pn 3

Arriving at this gate by this great god,



3 q m sbht tn

entering into this gate,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the deities who are in it.

Name of the gate:



psdyt

Shining one

Upper and lower Uraeus-serpents:



stt.s n r3w

She lights up for Re.

Upper guardian:



hqsw q3h.f 3wy.f(j) n r3w

The deficient one. He bends his arms for Re.

Lower guardian:



špy q^h.f wy.f(j) n r^w

The blind one. He bends his arms for Re.

In front of the Ennead:



my rk r.n hnty 3ht

«Do come to us, Foremost of the Horizon,



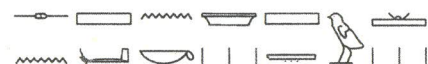
ntr 3 wp št3w

Great God who has opened the Mysterious!



wnw n.k sbhwt dsryt

Open are for you the unapproachable gates,



znw n.k 3w št3w

unlocked are for you the mysterious doors!»

The serpent upon the doorway:



hⁿ jrt

Whose eye is shut.



wnn.f hr 3 pn

He is upon this door,



wn.f n r^w

he opens for Re.



sj3 n hⁿ-jrt

Sia (speaks) to "Him whose eye is shut":.



wn sb3.k n r^w

«Open your gate for Re,



zn 3.k n 3hty

unlock your door for Akhty!



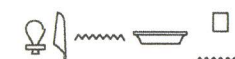
jw.f šd.f kkw zm3w

He illuminates the Primeval Darkness,



dy.f šsp m t-jmnt

he throws light into the Hidden Space!»



hⁿmjn 3 pn

Then this door is shut,



m-h^t q ntr pn 3

after this great god has entered.



hwt^hr 3hw jmyw sbht.tn

Then the Akh-spirits who are in this gate wail

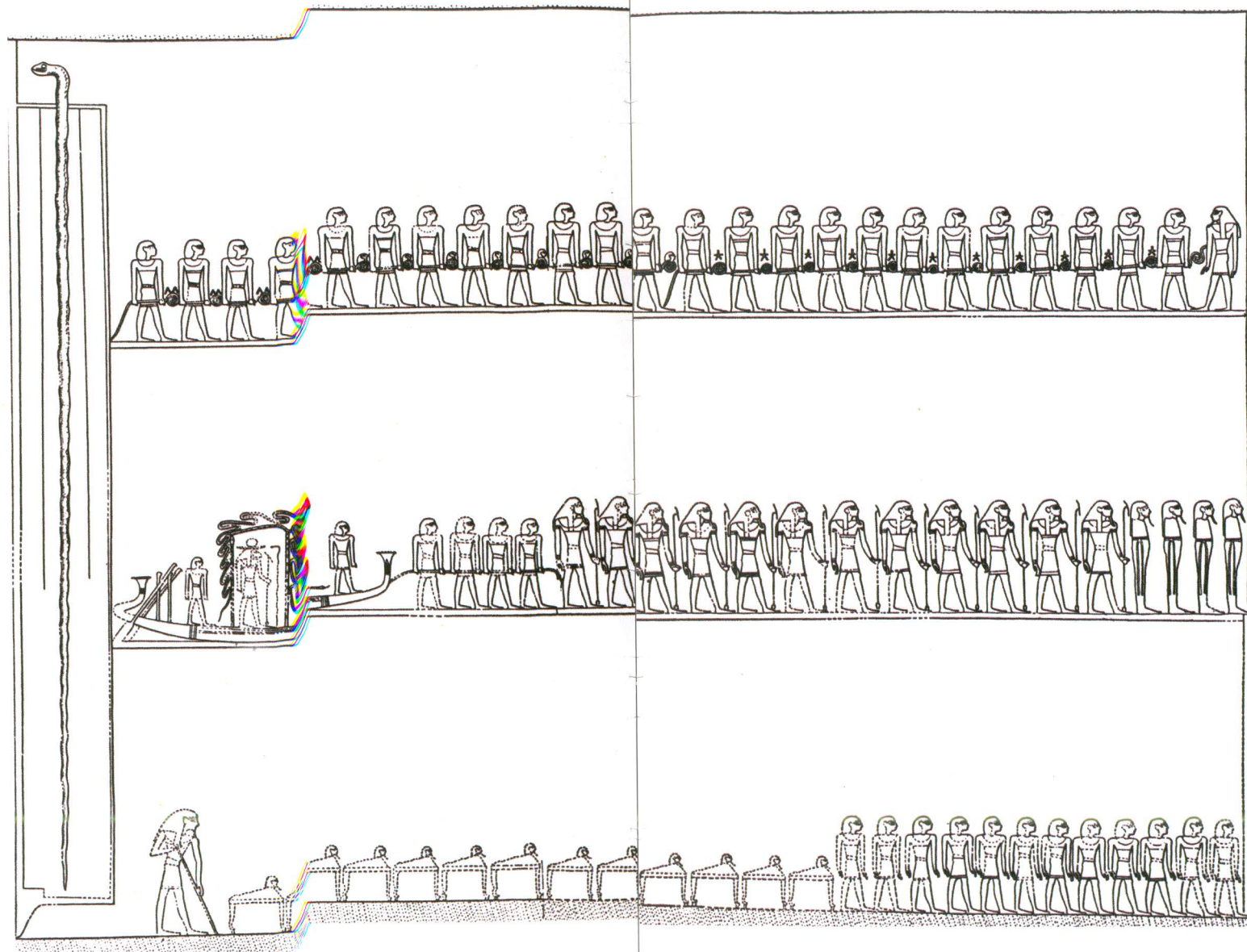


sdm.sn h33 3 pn

when they hear this door being slammed.

SCHEMA OF

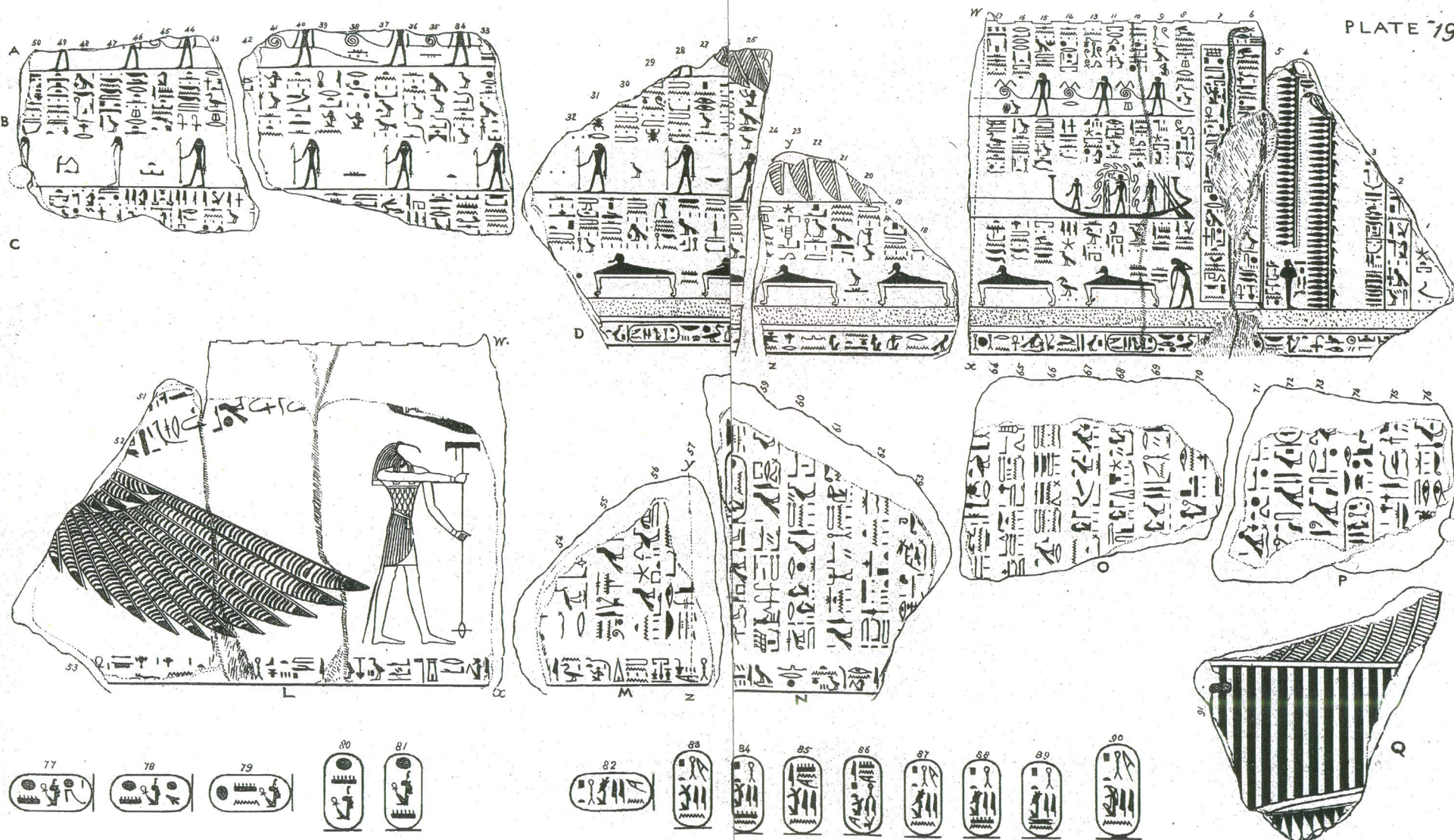
THE EIGHTH HOUR



PARTS FROM THE

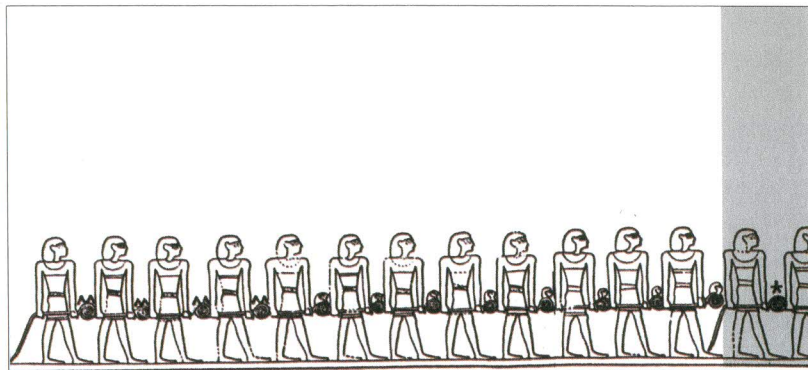
EIGHTH HOUR

PLATE 79



Bonomi del. 1862

(The lid of the alabaster sarcophagus of Seti I is only partially preserved.)

UPPER REGISTER, 48TH SCENE

Twelve gods carrying a long rope from which emerge four human heads, four falcon heads, and four *dmḏ*, the sign for «unite»:



hryw nwh msy sst3w

Those who carry the rope which gives birth to mysteries.

The text reads:



wnn.sn hr nwh f3y.sn

They carry the rope which they lift up.



hꜣ rꜣw pry tpw jmyw nwh

When Re appears, the heads emerge which are in the rope.



st3.sn rꜣw r sbht.sn

They tow Re to their gate



hmm.sn r ꜣrryt nt nww

and (then) they turn back at the gateway of Nun.



sjpw.sn n dw3tyw

They are ascribed to those of the Netherworld.



pry wpwt ꜣk3 nwh

When the top of the heads emerge, the rope becomes straight.

(Re says:)

*h3y sšt3w.j dš.j*

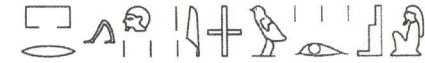
«My own mysteries shine,

*pry hrw m q3bw.sn*

when the faces emerge from their coils.

*h3y msyw msyn.j*

The shapes which I have formed shine,

*prj tpw jmyw wsjr*

when the heads emerge among whom Osiris is.

*wnw sš3w ʿq3 ʿnnw*

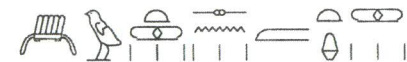
Open, you who tow, when the serpent rope is straight!

*sš3w.tn n.j hryw nwh*

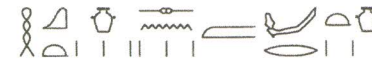
May you tow for me, carrier of the rope,

*hmw.tn r qrrt nww*

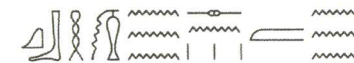
and may you turn back at the cavern of Nun!»

*3wt.sn m t3*

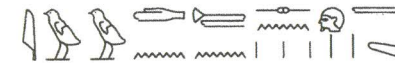
Their oblation is bread,

*hnqt.sn m dsrt*

their beer is Djeseret,

*qbhw.sn m mw*

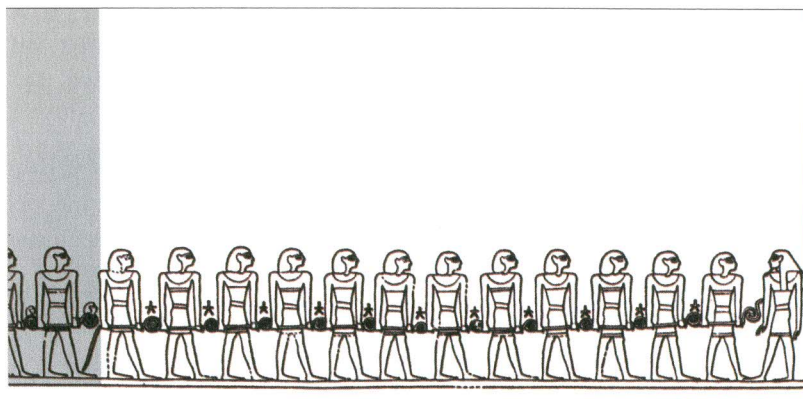
their refreshment is water.

*jw wdnw n.sn tp t3*

Whoever makes an offering to them on earth

*m t3w nwh m wj3*

will tie the rope in the (solar) barque.

49TH SCENE

A god without attributes, called *jkky Ikeki* confronts twelve gods carrying another rope in the shape of a serpent; above each coil a star represents one of the hours:



hryw mw msy wnw

Those who carry the (rope) Devourer, which gives birth to the hours.

The text reads:



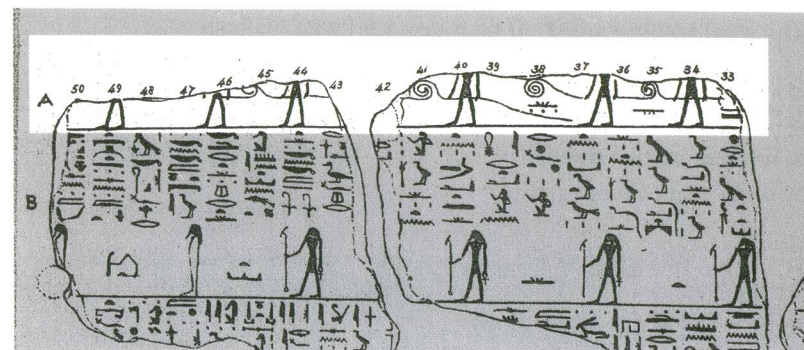
wnn.sn hr mw ndr.sn

They carry the Devourer whom they grasp



(n) r'w p.f

(for) Re when he passes by.



sj3 n nn nj ntrw

Sia (says) to these gods:



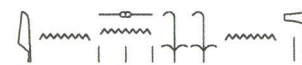
mdw r mw jmyw dw3t

«Speak to the Devourer, you who are in the Netherworld!



m.tn r'w jp.f wnw.f

Look, Re counts his hours!»



jn.sn nn nj ntrw

They say, these gods:



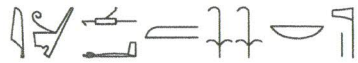
wn q3b.k pry s3t3w.k

«Open your coil, that your mysteries (can) emerge! »



ntr ʕ hʕy r ʕprt.f m wnw.t.f

The great god is waiting till he is provided with his hour



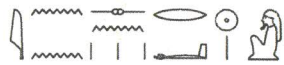
jn wʕ nb m nn (nj) ntr(w)

by every one of these gods.



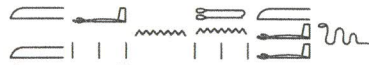
pry hr wnw.t m q3b htp.hr(.s) nst

Then an hour emerges from a coil and takes (its) place.



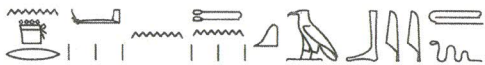
jn n.sn rʕw

Re says to them:



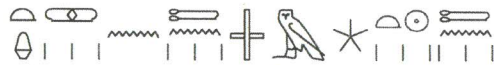
jm n.tn ʕmw

«Take for you the Devourer,



ndr n.tn q3by

and grasp for you the coiled one!



t3 n.tn jmy wnw.t.tn

Bread belongs to you, which is in your hours,



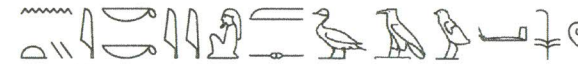
mw n.tn prrw m jgrt

water belongs to you which goes forth from the Igeret (Beyond).



shm.tn m z3w.tn

You have power over him whom you guard,



nty jkky m z3w.sw

whom Ikeki is the guarding.



jkky z3wty zp 2

Ikeki is the guardian of him who is to be guarded.»



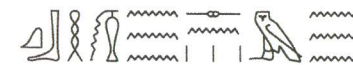
3wt.sn m t3

Their oblation is bread,



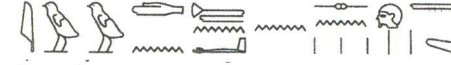
hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



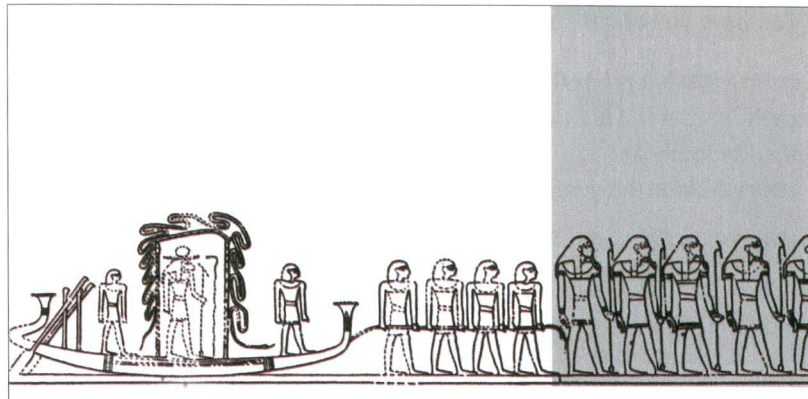
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m 3h (nj) wnw.t.f

is an Akh-spirit of his hour.

MIDDLE REGISTER, 50TH SCENE

The solar barque with *hk3w* (Magic), *jwf-r'w* (Flesh of Re), *mhn* (Mehen) and *sj3* (Sia, Percipience), towed by four *dw3tyw* (gods of the Netherworld).



st3w ntr pn 3 jn ntrw dw3tyw

This great god is towed by the gods of the Netherworld.



jn.sn st3.sn r'w

They say when they tow Re:



jryw hnw hntyw dw3t n r'w jmy st3w.f

«Make jubilation, you in the Netherworld, for Re who is in his mystery



m.tn.sw wd'f mdw.tn

Look, he judges for you,



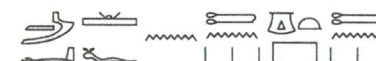
shim.f n.tn hftyw.tn

he destroys for you your enemies!



m.tn.sw wd'f n.tn htpw

Look, he assigns to you offerings!



m3'f n.tn nswt.tn

he assigns to you your thrones!



dy.tn n.f j3w m jrw.tn

May you give him praise in your forms,



tw pn jry jrw.tn

for it is he who created your forms!



dy.tn n.f hnw m hprw.tn

May you give him jubilation in your manifestations,



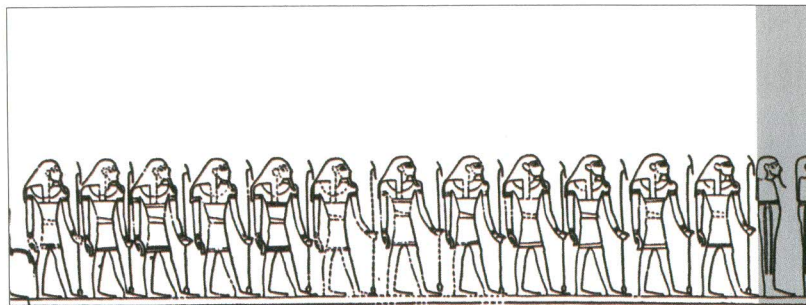
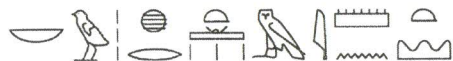
tw pn hpr hprw.tn

for it is he who made your figures come into being!



snsn.tn n.f dw3tyw

May you praise him, dwellers of the Netherworld!»

51ST SCENETwelve gods with *Ankh* and *Was* in their hands:*nbw hrt m jmnt*

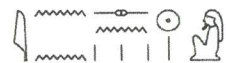
Masters of provision in the West.

*d3d3t pw imyt dw3t*

These are the magistrates who are in the Netherworld,

*wd't mdw hr 3hty*

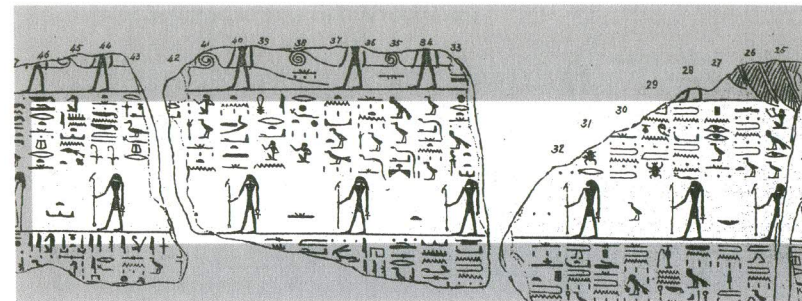
who judge on behalf of Akhty.

*jn n.sn r'w*

Re says to them:

*j d3d3t jmyt dw3t*

«Oh you magistrates who are in the Netherworld,

Twelve gods with *Ankh* and *Was* in hands:*nbw hrt m jmnt*

masters of provision in the West -

*wd't tn.wj m wd'w.tn*

May you judge (for) me by your verdicts,

*wd.tn dwt r hftyw.j*

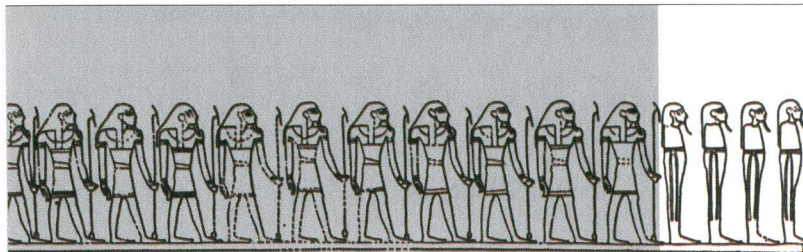
may you command evil against my enemies,

*mj rdyt.j n.tn m3't.j*

as I have given you my Maat!

*wd'w.tn r wd'w.tn*

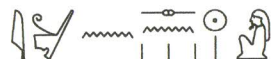
You shall give orders in accordance with your judgement,

52ND SCENE

Four upright mummies:

*h3w hrw*

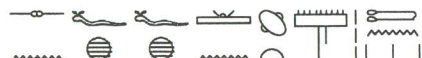
Those with militant faces

*jn n.sn r'w*

Re says to them:

*kfyi n f'iw.t.in h3w hrw*

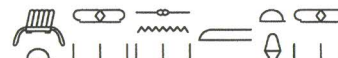
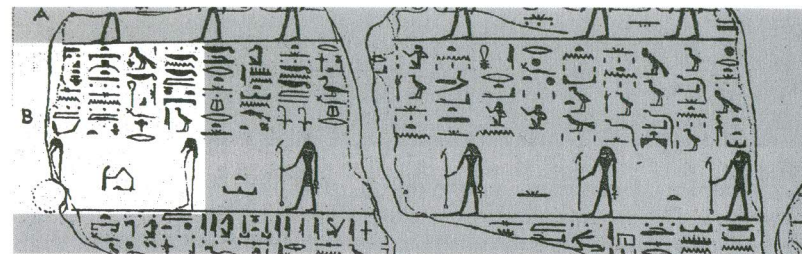
«Uncovering for your headclothes, you with militant faces,

*snf'f'f' n wtw.in*

loosening for your mummy-wrappings!

*h'wt.j n.in n'rw*

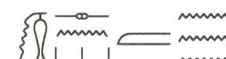
My light belongs to you, oh gods!»

*3wt.sn m t3*

Their oblation is bread,

*hnqt.sn m dsrt*

their beer is Djeseret,

*qbhw.sn m mw*

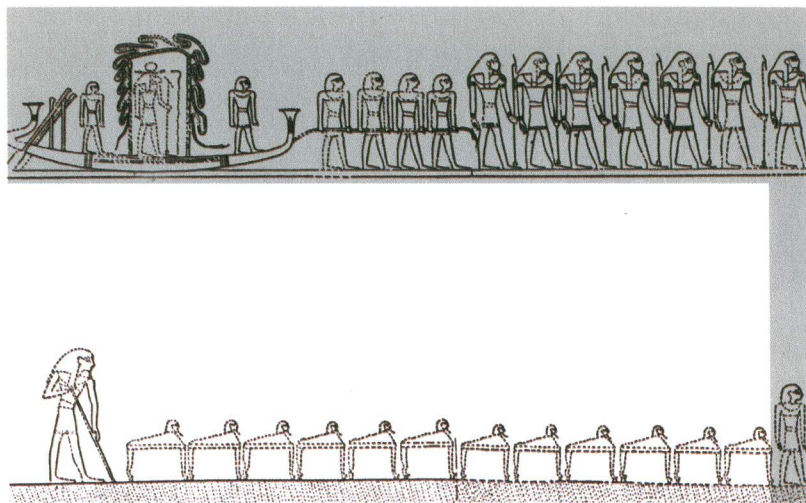
their refreshment is water.

*jw wdnw n.sn tp t3*

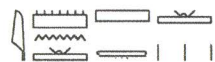
Whoever makes an offering to them upon earth

*m m33w h'wt m dw3t*

will see the light in the Netherworld.

LOWER REGISTER, 53TH SCENE

A single god, leaning on a staff, represents the Sungod:



jmnw st3w

He with hidden mysteries.

Before him, twelve mummies in sphinx-like position, heads raised, on biers:



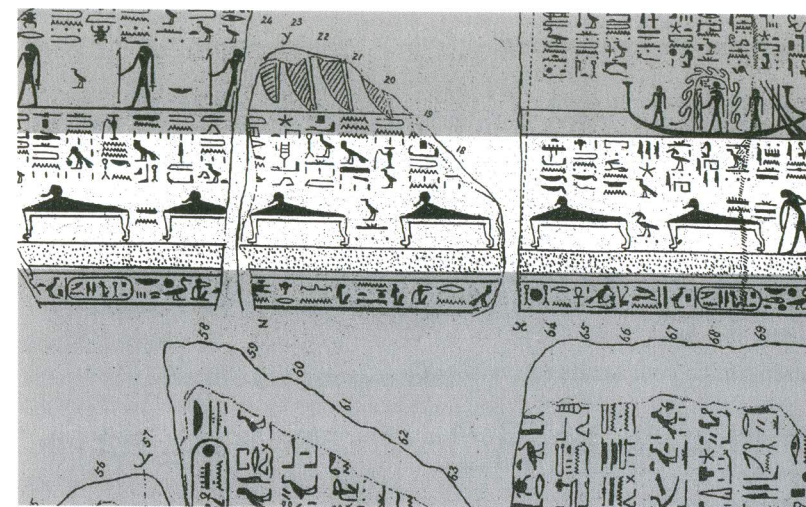
3hw [...] mnhw 3hw jqrw

Excellent [and ...] Akh-spirits, skilful Akh-spirits.



jn n.sn jmnw st3w

"He with hidden mysteries" says to them:



A single god, leaning on a staff, represents the Sungod:



jhy 3hw jhy dw3tyw

«Hail to you, Akh-spirits, hail you of the Netherworld!



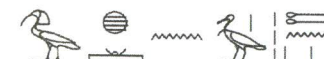
wn n hrw.tn

Opening for you faces,



kfy t n kkw.tn

uncovering for your darkness!



3h n b3w.tn

Blessed state for your Ba-souls,



mnht n šwwt.tn

excellence for your shadows!



jrḥ n r3.tn

Knowledge for your mouth (or: spell),



w3š n jbw.tn

strength for your hearts (or: wishes)!



tzjt n mk3wt.tn

Raising for your biers,



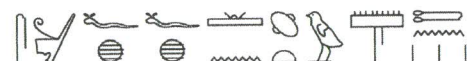
t3w n fndw.tn

breath for your noses!



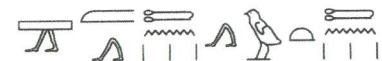
ndm štj n mrht.tn

Sweet odour for your oil,



snfḥfḥ n wtw.tn

loosening for your mummy-wrappings!



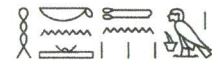
šm.tn jwt.tn

May you go and come (back),



šhm.tn m qbḥw

may you dispose of cool water.



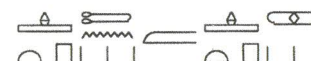
hkn.tn b3w

May you rejoice, oh *Ba*-souls,



spd.tn jty.tn ḥw

may you be effective that you take food,



htp.tn m htpw

that you are content with the offerings.



hnp.tn n.tn qbḥw

May you pour for you cool water



m šw qḥw m dw3t

from the sinuous waters in the Netherworld.



ḥḥ.tn ḥr wnwnyt

May you stand under the leafy roof



stzjt 3ḥ nj 3ḥty

which raises the *Akh*-spirit of *Akhty*.



ssp.tn m hbsw.tn

May you shine by your clothes,



hd.tn m j3hw r'w

may you be bright by the splendour of Re.



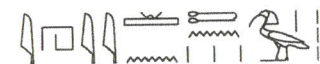
wn n.tn jgrt rmn.s

The realm of the dead (Igeret) opens up for you,



q.tn dsrw wsjr

that you may enter the seclusion of Osiris.



jhy n.tn 3hw

Hail to you, Akh-spirits!»



wnn.sn hr mk(3)wt.sn

They are on their biers,



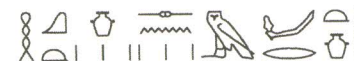
sdry hr 3wt.sn

lying on their beds.



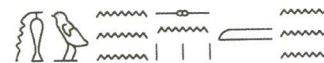
3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qbhw.sn m mw

their refreshment is water.



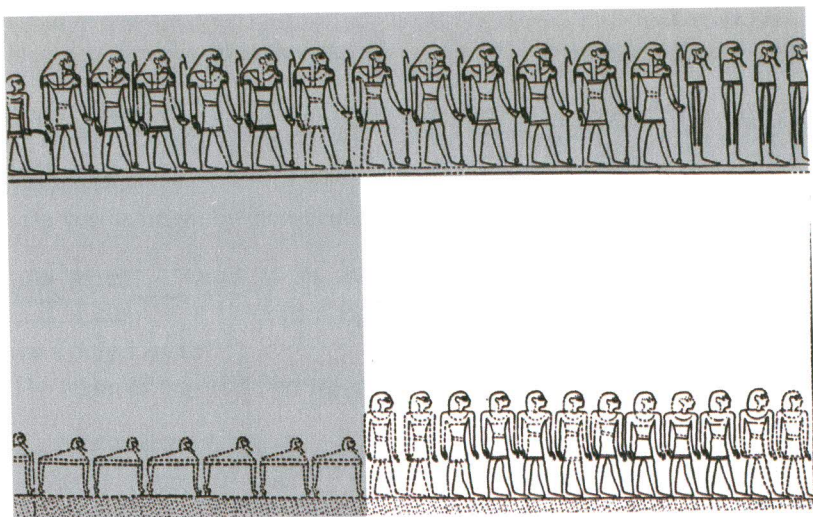
jw wdnw n.sn tp t3

Whoever makes an offering to them on earth



m 3h jqr shm swt(f?)

is an excellent Akh-spirit who disposes of (his?) shadow.

54TH SCENE

Twelve gods without attributes:



ḏ3ḏ3t nt wḏꜥyw

The council of judges.



ntsn wḏꜥw r sbḥt tn sḏmw ḥrt jmyw

It is they who judge at this gate, who examine those who are in (it).



jn n.sn rꜥw

Re says to them:

PICTURE



jhy jrf nṯrw

«Hail to you, oh gods,



ḏ3ḏ3t nt wḏꜥyw

council of judges,



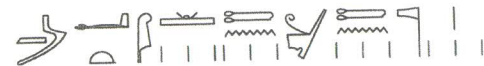
wḏꜥw mtyw ndw b3w

who judge the dead and protect the *Ba*-souls!



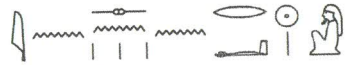
nṯry dy(w) r nst.f

The divine is placed on his throne,



m3't.tn n.tn ntrw

and your Maat belongs to you, oh gods!»



jn.sn n r'w

They say to Re:



jhy jrf 3hty

«Hail to you, Akhty,



ntr 3 nb psdt

Great God and Lord of the Ennead!



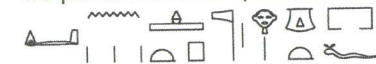
jw.n jry.n wd'w mtyw

We judge the dead,



jw.n nd.n 3hw hpr.sn

we protect the Akh-spirits when they transform,



dy.n htp ntr hr nst.f

we cause the god to rest upon his throne.»



3wt.sn m t3

Their oblation is bread,



hnqt.sn m dsrt

their beer is Djeseret,



qblw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

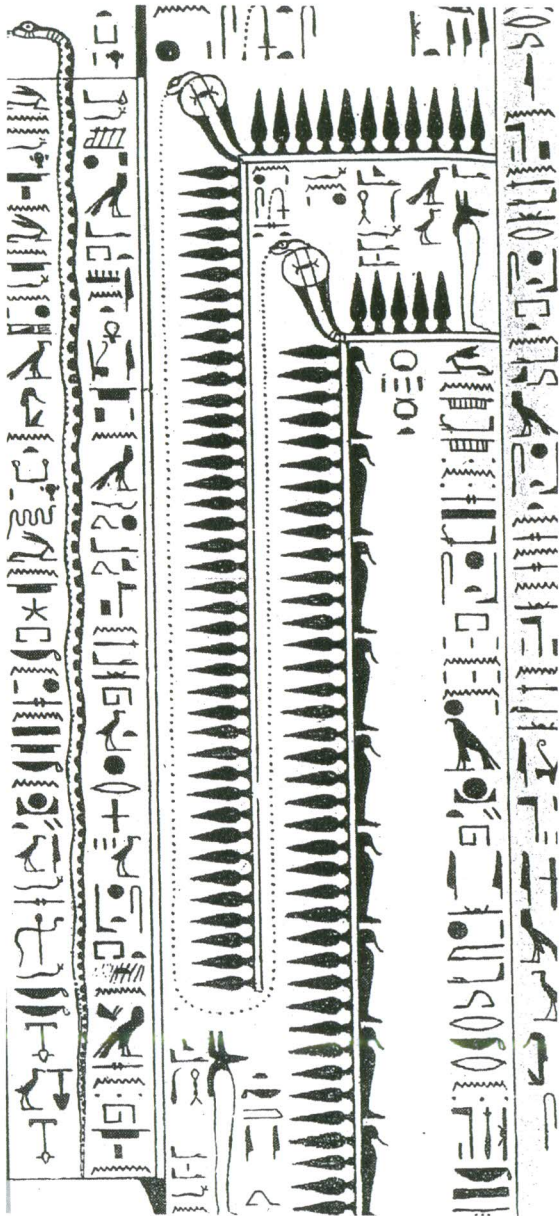
Whoever makes an offering to them upon earth



m wd'y m d3d3t

is one who judges in the council.

EIGHTH GATE



spr jn ntr pn 3 r sbht tn

Arrival of this great god at this gate,



q m sbht tn

entering into this gate,



sns ntr pn 3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:



bhy

Glowing one.

Upper and lower Uraeus-serpents:



stt.s n r'w

She lights up for Re.

Upper guardian:



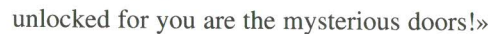
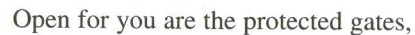
bnn q'h.f'wy.fj n r'w

The round one. He bends his arms for Re.

He who embraces. He bends his arms for Re..

The eighth Ennead

«Come to us, Foremost of the horizon,

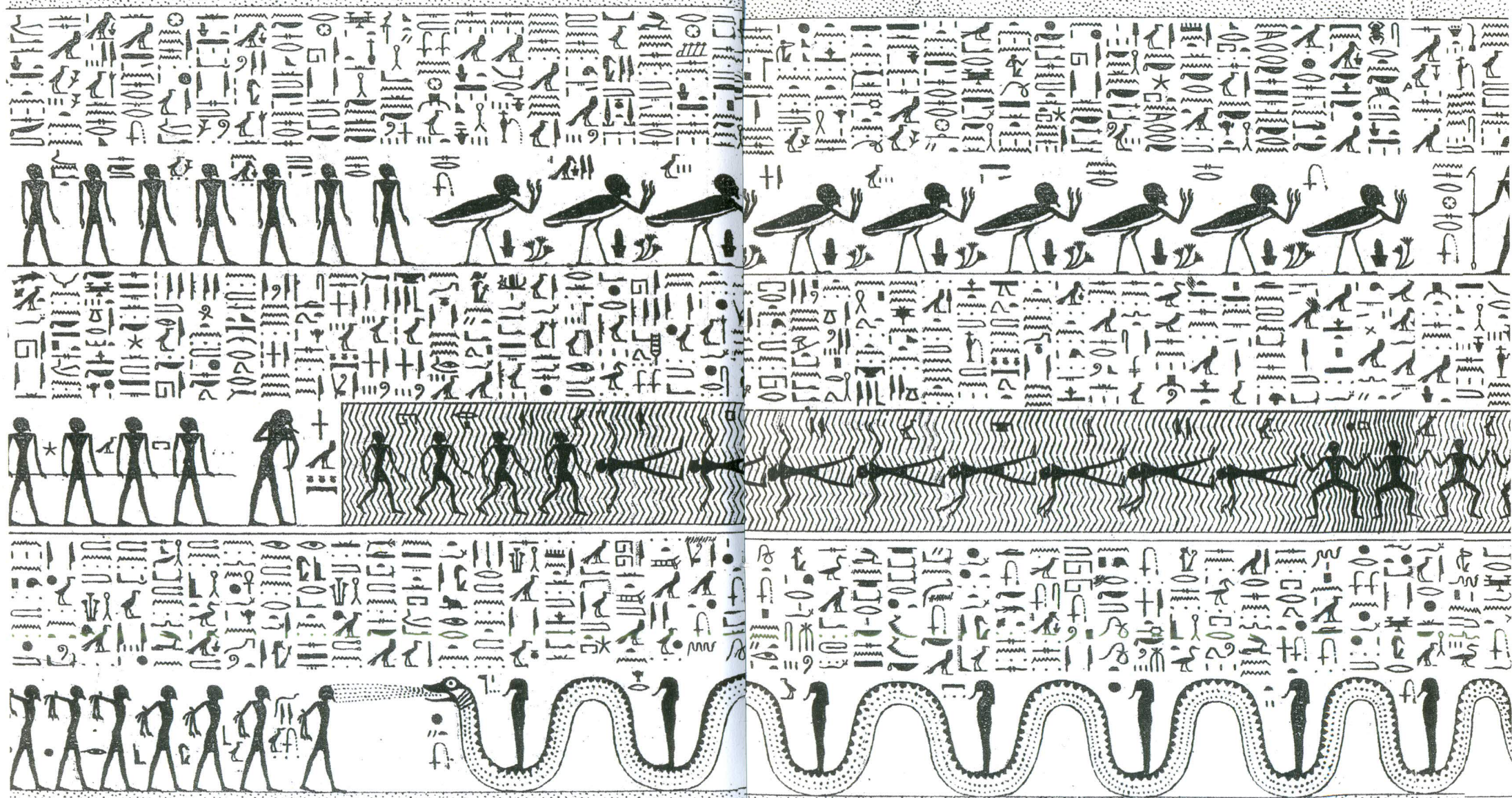


He with a flaming face.

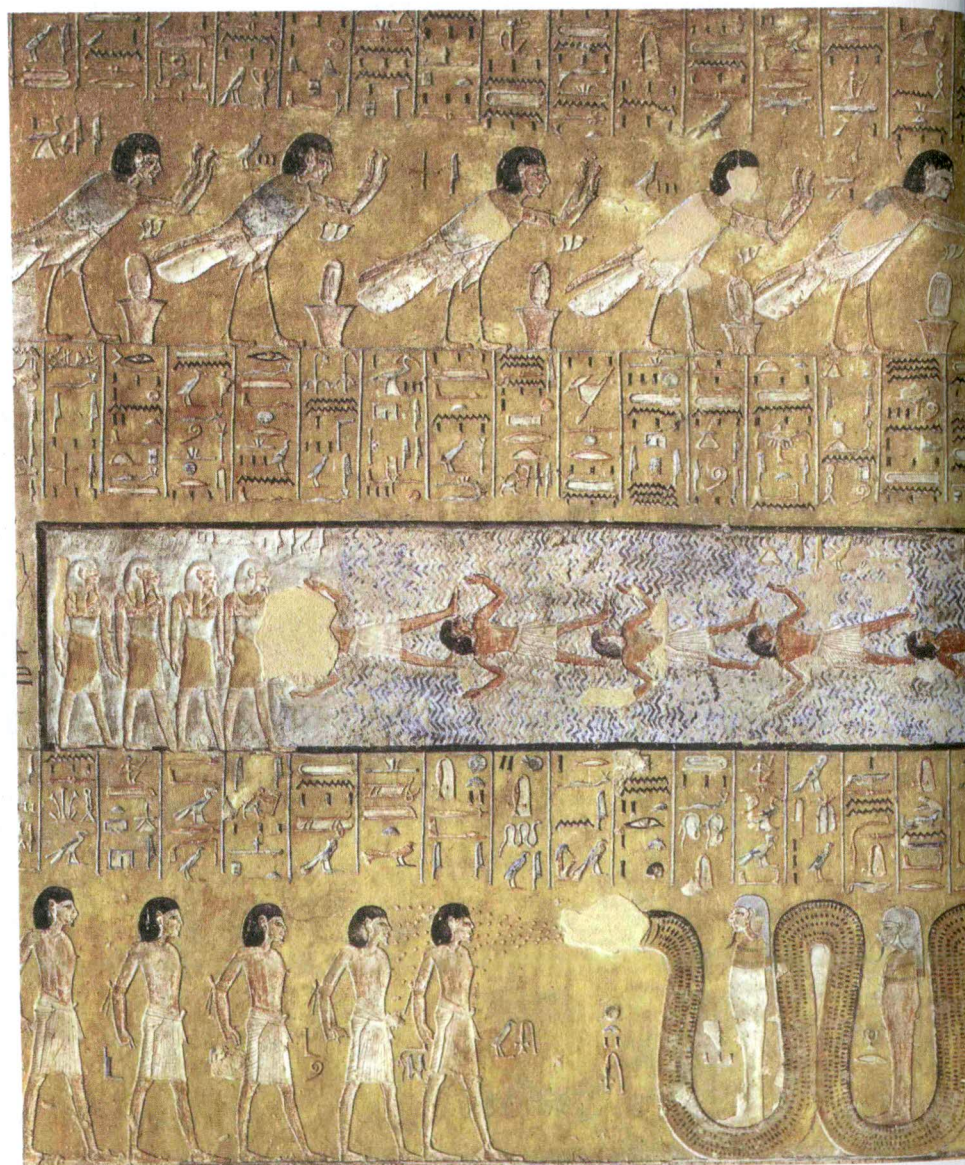


NINTH

HOUR

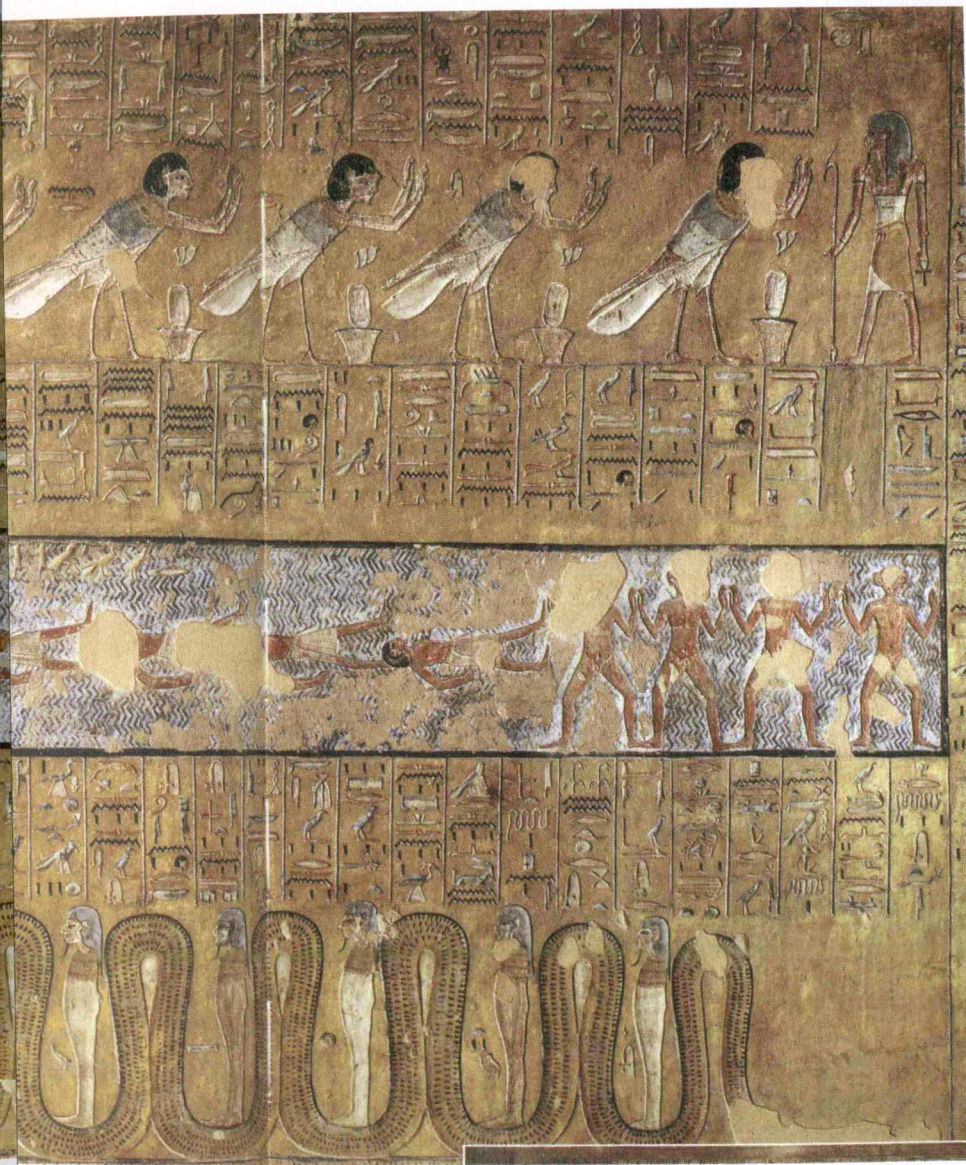


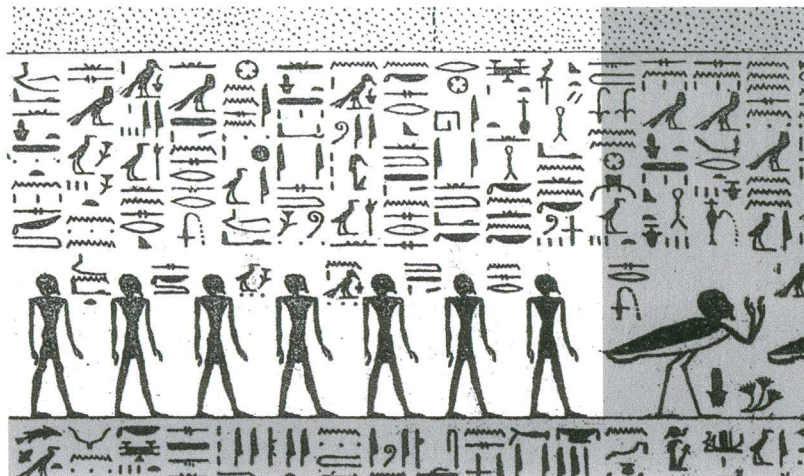
PART OF THE



(From the tomb of Queen Tawseret)

NINTH HOUR



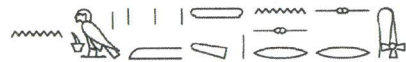
UPPER REGISTER, 55TH SCENE

Twelve gods without attributes:



d3d3t ddwt t3 m3wt smw

Council which provides bread and bestows vegetables



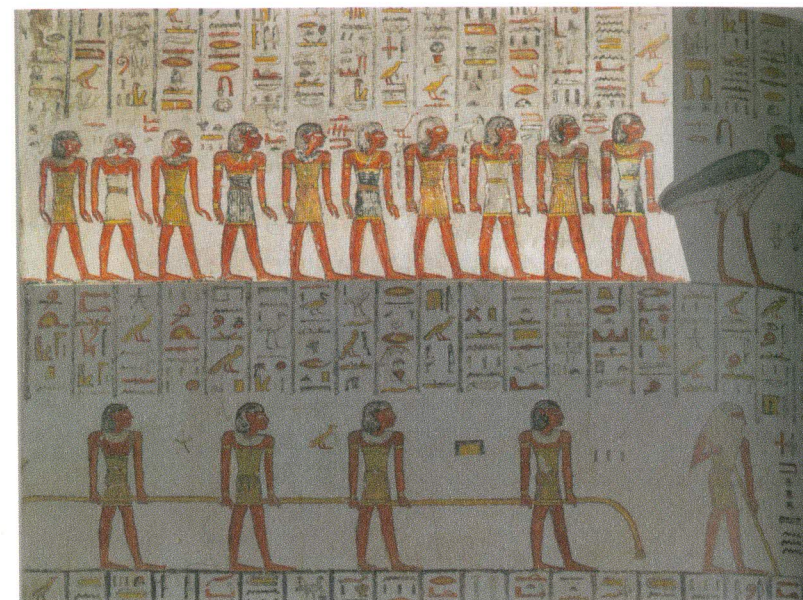
n b3w m jw nsrsr

for the *Ba*-souls in the Island of Fire.

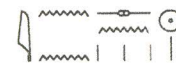


ntsn m3w b3w hr smw m jw nsrsr

It is they who conduct the *Ba*-souls to vegetables in the Island of Fire.



(From the tomb of pharaoh Ramses VI)



jn n.sn r'w

Re says to them:



j d3d3t nt ntrw šnyt jw nsrsr

«Oh council of gods which surrounds the Island of Fire,



ddy(t) b3w hr smw.sn

which puts the *Ba*-souls to their vegetables,



shem.sn r.sn m t3.sn

so that they dispose of their bread!



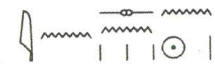
m3c t3.tn ssm smw.tn n b3yw

Offer your bread, bring your vegetables for the Ba-souls,



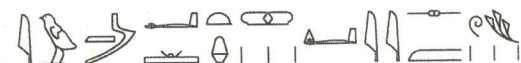
wdn.j srq m jw nsrsr

which I have commanded to breathe in the Island of Fire!»



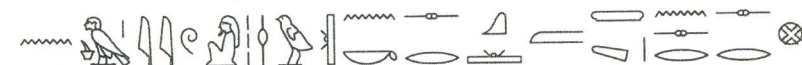
jn.sn n r'w

They say to Re:



jw m3w t3 dyw smw

«Offered is the bread, given are the vegetables



n b3yw wdwn.k srq m jw nsrsr

to the Ba-souls which you have commanded to breathe in the Isle of Fire.



jhy mk w3t nfrtj

Hail (to you)! Look, the path is perfect!



hkn n.k hnty-jmnt(yw)

Khontamenti praises you,



hcc n.k jmyw t3tnn

and those in Tatenen jubilate for you!»



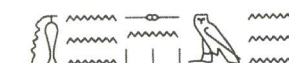
3wt.sn m t3

Their oblation is bread,



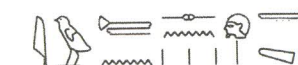
hnqt.sn m dsrt

their beer is Djeseret,



qblw.sn m mw

their refreshment is water.



jw wdnw n.sn tp t3

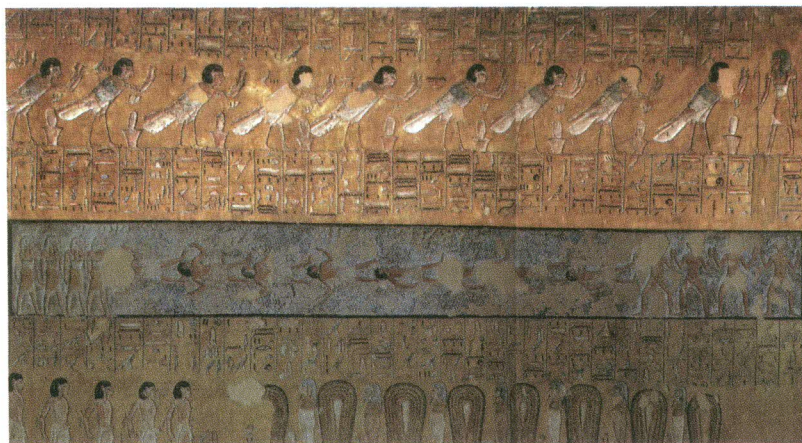
Whoever makes an offering to them upon earth



m wdy m d3d3t

is one who commands in the council.

56TH SCENE

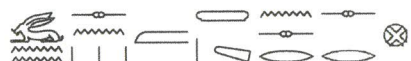


Nine human-headed *Ba*-souls, adoring with human hands the Sungod (who has no name), leaning on a staff at the end of the register:



b3yw jmyw jw nsrsr

Ba-souls which are in the Island of Fire.



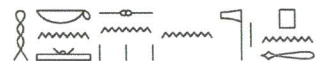
wnn.sn m.jw nsrsr

They are in the Isle of Fire,



šzp.sn t3.sn shm.sn m jw pn

they receive their bread, they dispose of this island,

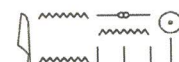


ḥkn.sn n nṯr pn ʿ3

they praise this great god.



(From the tomb of Queen Tawseret)



jn n.sn r^cw

Re says to them:



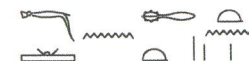
wnmw n.tn smw.tn

«Eat for you your vegetables,



httpw n.tn hr šnsw.tn

satisfy yourselves with your cakes,

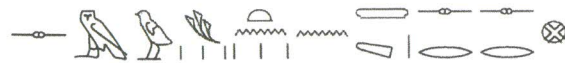
 $m\dot{h} \ n \ \underline{h}t.\underline{t}n$

so that your belly is filled,



w3š n jbw.tn

and your hearts become strong!



smw.tn n jw (n)srsr

Your vegetables belong to the Island of Fire,



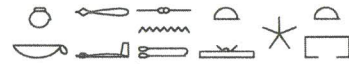
jwtj (j)r n jw.f

which island nobody can approach.



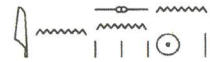
hkn.tn n.j w3s.tn n.j

May you praise me and may you venerate me,



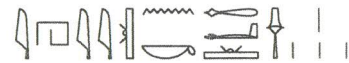
jnk 3 sni dw3t

(for) I am the great one who has established the Netherworld.»



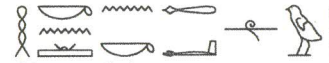
jn.sn n r'w

They say to Re:



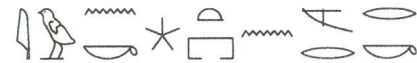
jhy n.k 3 shmw

«Hail to you, Great of power!



hknw n.k 3 st3w

Praise to you with great orbit!



jw n.k dw3t n mrrw.k

To you belongs the Netherworld, according to your will,



jmntn.k r ntyw m qr(r)wt.sn

which you have hidden for those who are in their caverns.



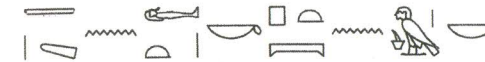
jw n.k hrt n mrrw.k

To you belongs the sky, according to your will,



sst3n.k r ntyw hr.s

which you made secret for those who are at it.



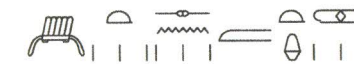
t3 n h3t.k pt n b3.k

The earth belongs to your body, heaven to your *Ba*-soul,



htp.k r'w m shprtn.k

so that you are content, Re, with what you have brought into being»



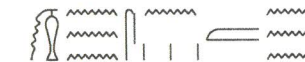
3wt.sn m t3

Their oblation is bread,



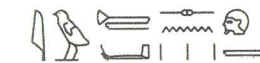
smw.sn m rnpyt

their vegetables are fresh plants,



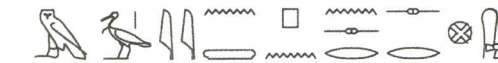
qbhw.sn m mw

their refreshment is water.



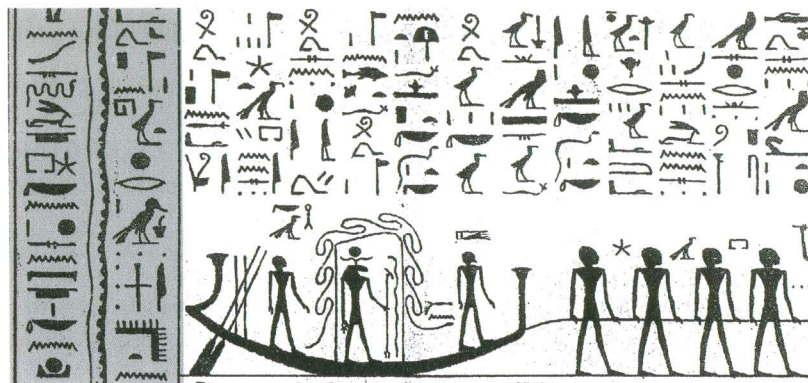
jw wdnw (n).sn tp t3

Whoever makes an offering to them upon earth,



m b3y nj jw pn nsrsr

is a *Ba*-soul of this Isle of Fire.

MIDDLE REGISTER, 57TH SCENE

The solar barque with *hk3w* (Magic), *jwf-r'w* (Flesh of Re), *mhn* (Mehen) and *sj3* (Sia, Percipience), towed by four *dw3tyw* (gods of the Netherworld).



st3w ntr pn 3 jn ntrw dw3tyw

This great god is towed by the gods of the Netherworld.



jn.sn st3.sn r'w

They say when they tow Re:



hnw m pt n b3 nj r'w

«Jubilation in heaven for the *Ba*-soul of Re,



z3-t3 m t3 n h3t.f

praise in the earth for his corpse!



whm dr pt hr b3.f

Again in heaven for his *Ba*-soul,



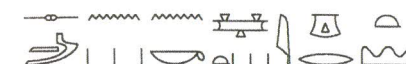
whm dr t3 hr h3t.f

again in the earth to his corpse!



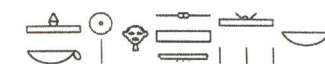
jhy wpj.n n.k st3t

Hail, we open for you the Shetit,



sm3' n n.k w3wt jgrt

we prepare for you the ways of the Igeret!



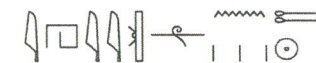
htp.k r'w hr st3w.k

May you rest, Re, upon your mystery,



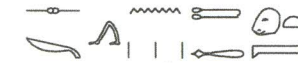
dw3.tw st3yw m jrw.k

that the mysterious (dead) may adore you in your form.



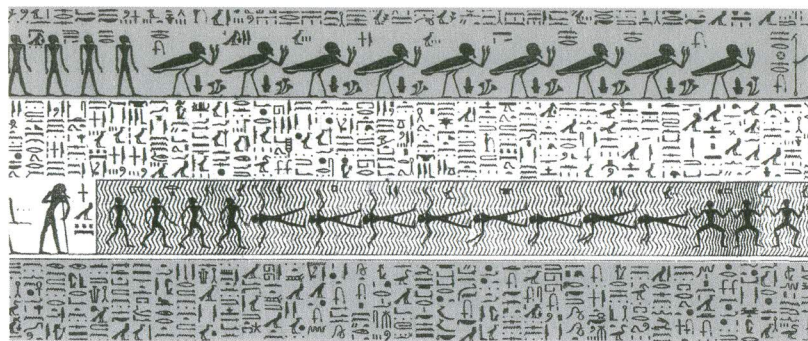
jhy st3.n.tw r'w

Hail, we tow you, Re,



ssm.n.tw 3 hnty pt

we conduct you, Great one, Foremost of Heaven!»

58TH SCENE

A god leaning on a staff: *jmy-nww* "Who is in the Nun". Before him, a huge rectangle filled with water, with four groups of four swimming bodies:



hrpyw

Those who are immersed



jgyw

Those who have capsized



nbyw

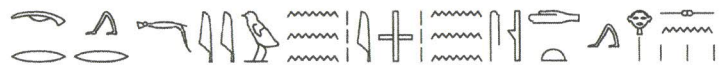
Those who swim



pg3w

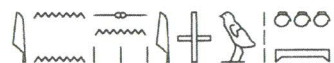
Those who are spread out.

The text reads:



spr r mhyw jmyw mw sqdwt hr.sn

Arriving at those who float, who are in the water, passing by them.



jn n.sn jmyw nww

"Who is in the Nun" says to them:



(From the tomb of Queen Tawseret)



j mhyw jmyw mw

«Oh you who float, who are in the water,



nbyw jmyw nwy

those who swim, who are in the flood,



m3w r3w ntj 3p.f

look (on) Re who passes by



m wj3.f 3 st3w

in his barque, with great mysteries!



jw.f wd.f shrw ntrw

He cares for the gods



jw.f jrj.f mhrw 3hw

and he provides for the Akh-spirits.



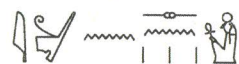
jhy h'w nnyw

Hail, stand up, you weary ones -



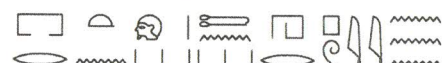
m.tn r'w wd.f shrw.tn

look, Re, he cares for you!»



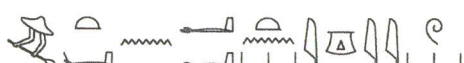
jn n.sn r'w

Re says to them:



prjt n tpw.tn hrpyw

«Emerging for your heads, you who are immersed!»



hnjt n 'wj.tn jgyw

Rowing for your arms, you who are/have capsized!



phr n hpwt.tn nbyw

Speed for your movement, you who swim!



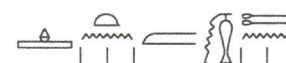
t3w n fndw.tn pg(3)yw

Breath for your noses, you who are spread out!



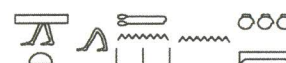
sh'm n.tn m mw.tn

May you have power over your water,



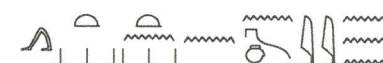
htp.tn m qblw.tn

may you be content with your refreshment!



šmt.tn n nwy

Your going belongs to the Nun,



nmtt.tn n nwy

your steps belong to the flood.



b3w.tn tpyw t3 htp.sn

Your Ba-souls which are upon earth, they are satisfied



m srqw.sn jwty js swt htmw.sn

with what they breathe, without their being destroyed.»



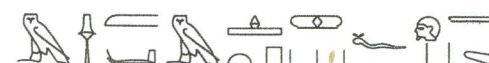
3wt.sn m htpw n(w) t3

Their oblation are the offerings of the earth.



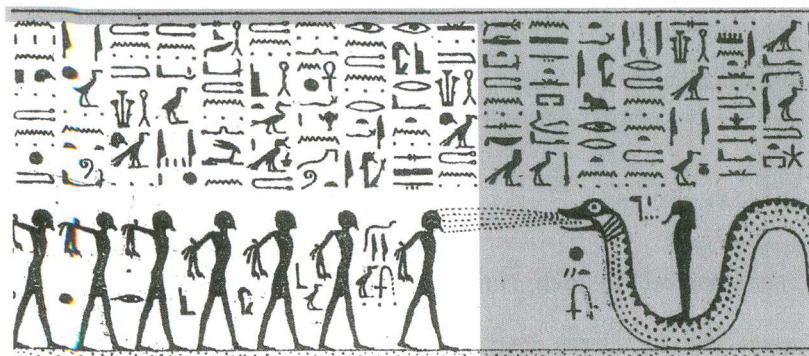
jw wdnw n.sn tp t3

Whoever makes an offering to them upon earth,



m shmw m htpw.f tp t3

will dispose of his offering upon earth.

LOWER REGISTER, 59TH SCENE

The falcon-headed god Horus, leaning on a staff. Before him, three groups of four enemies each, bound in different fashion:



hftyw wsjr wbdyw

Enemies of Osiris, to be burned.



jrjtn hrw n jt.f wsjr

What Horus has done for his father Osiris.



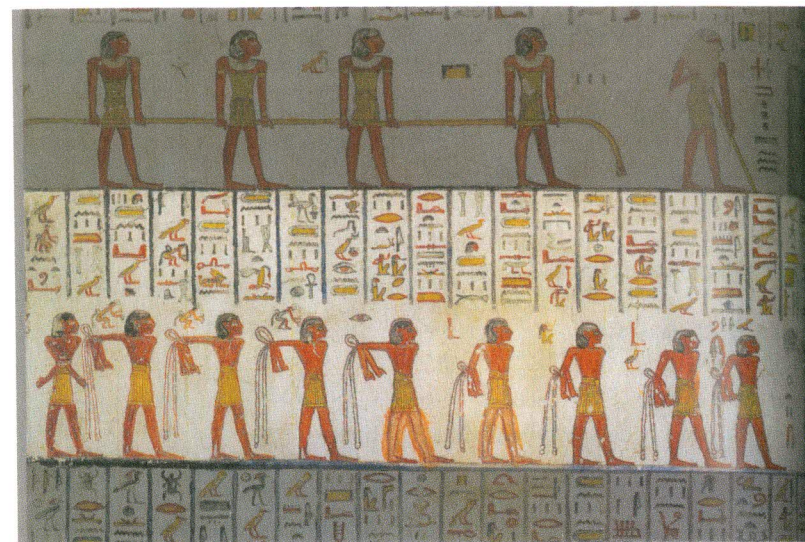
nn nj hftyw m shr pn

These enemies are like this:



hrw wd.f dwt.sn r.sn

Horus assigns their evil against them.

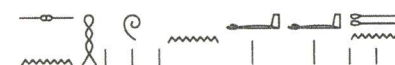


(From the tomb of Queen Ramses VI)



jn n.sn hrw

Horus says to them:



snhw n wj.tn

«Fetters are at your arms,



hftyw (nw) jt.j

enemies of my father!



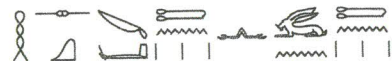
wj.tn n tpw.tn hmyw

Your arms are at your heads, subversive ones!



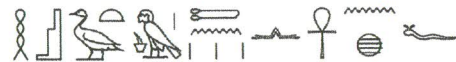
ntt.tn m h3w.tn dwyw

Your are fettered from behind, evildoers,



hsq.tn n wn.tn

that you are beheaded and cease to exist!



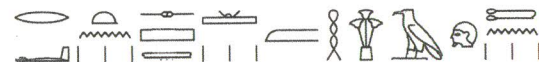
htm b3.tn n nh.f

Your *Ba*-soul is destroyed and does not live,



hr nw jrywn.tn r jt.j wsjr

because of what you have done against my father Osiris.



rdj.tn s3t3w m h3.tn

You have cast the mystery behind you



sdj.tn s3mw nj 3t3t

and you have removed the image of the Shetit!



m3c-hrw jt.j wsjr r.tn m3c-hrw.j r.tn

My father Osiris is justified against you, and I am justified against you.



nttn sh3yw jmnt

You have uncovered what should be hidden,



m htp 3c.wj m dw3t

when he who has engendered me rested in the Netherworld.

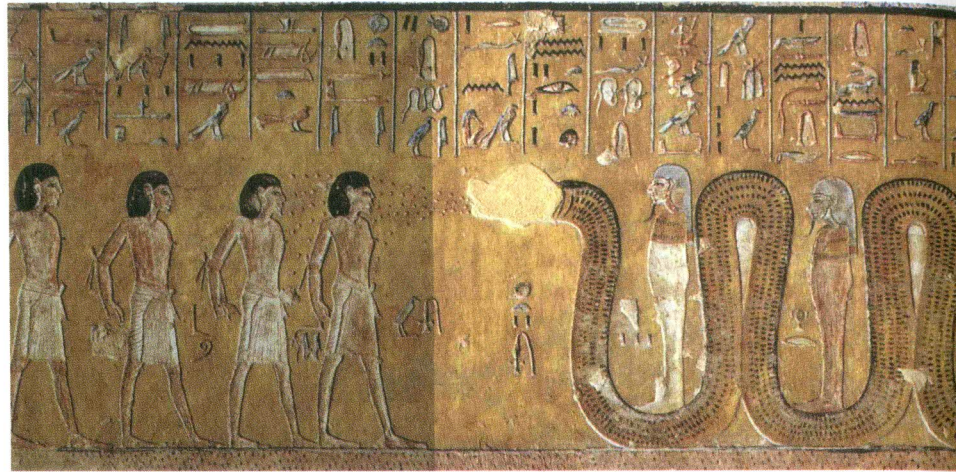


jhy tm.tn tmyw

Hail, you do not exist, you who are not!>



(From the tomb of Queen Tawseret)

60TH SCENE

A giant, multi-coiled serpent, spitting fire from its mouth against the enemies of the 59th scene:



hty

The fiery one

Seven mummies standing in the coils of the serpent:



ntrw hryw hty

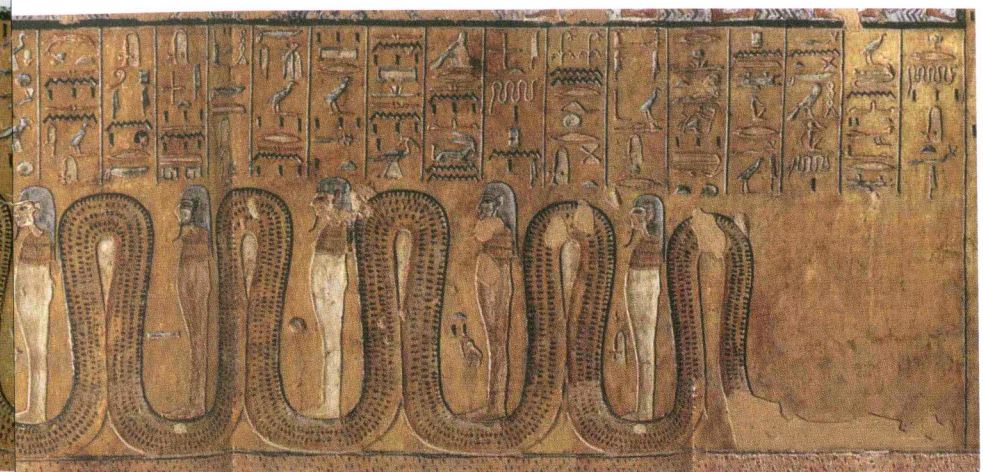
Gods who are upon the fiery one

The text reads:



jn hrw (n) hty

Horus says to "The fiery one":



(From the tomb of Queen Tawseret)



j hty 3 w3w3t

«Oh fiery one, with great flame,



pn ntj jrt.j tp r3.f

you, upon whose mouth my eye is,



msw.j z3w q3bw.f

whose coils my children are guarding -



wn r3.k zn 3rtj.kj

Open your mouth and unlock your jaws,



nsr.k m hftyw jt.j

that you put flames into the enemies of my father!



wbd.k h3wt.sn snws.(k) b3w.sn

May you burn their corpses and cook their *Ba*-souls



m hh pwy nj tp-r3.k

by that fiery blaze which is in your mouth,



m w3w3t jmj t ht.k

by the flame which is in your body!



msw.j r.sn htmw.sn

My children are against them, so that they are destroyed.



3hw pryw jm.j r.sn n wnn.sn

The *Akh*-spirits who came forth from me are against them so that they do not exist.



prj ht jmyt hf3w pn

Then the flame goes forth which is in this serpent,



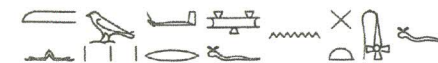
wbdhr nn nj hftyw m-ht dwj hrw r.f

then these enemies are burned, after Horus has called to him.»



jw rhw hk3 hf3w pn

Whoever knows the enchanting of this serpent



m jwty (j)r.f n sdt.f

will not come near to its flame.



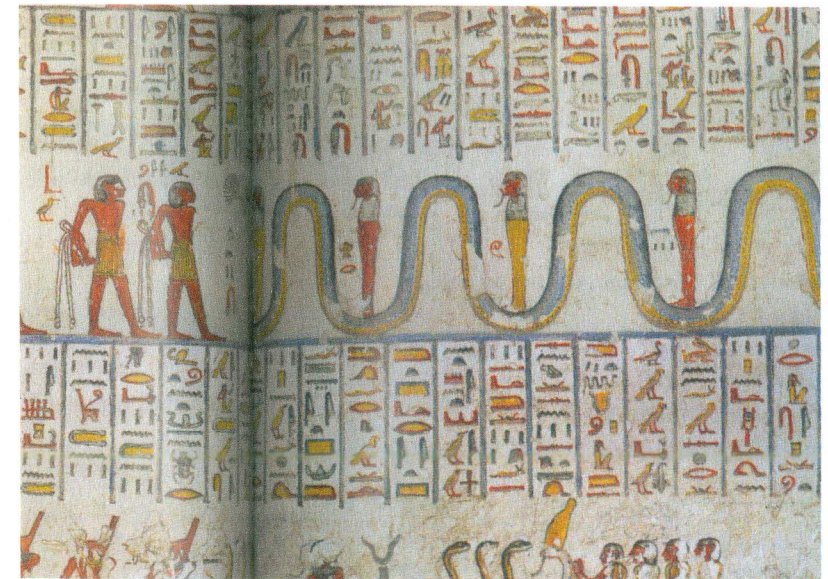
jw wdnw n hryw hf3w pn

Whoever makes an offering to those upon this serpent,



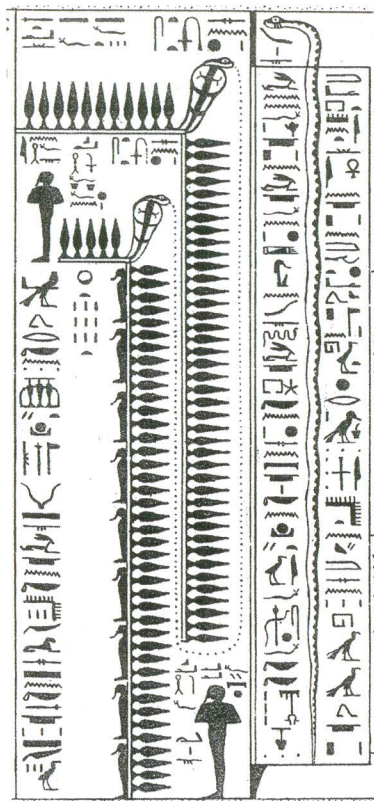
m jwty b3.f m s(d)t

his *Ba*-soul will not be in the fire.



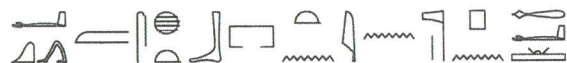
(From the tomb of Pharaoh Ramses VI)

NINTH GATE



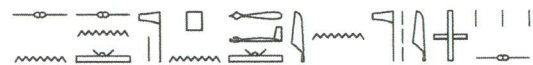
spr jn ntr pn 3 r sbht tn

Arrival of this great god at this gate,



q m sbht tn jn ntr pn 3

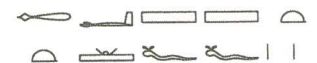
entering of this great god into this gate,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:



3t sf3ft

With great authority.

Upper and lower Uraeus-serpents:



stt.s n rrw

She lights up for Re.

Upper guardian:



jnhw t3 qch.f wy.fj n rrw

Who encloses the Earth. He bends his arms for Re.

Lower guardian::



rmnw t3 qch.f wy.fj n rrw

Who carries the Earth. He bends his arms for Re.

Nine mummies:



psdt 9 nwt

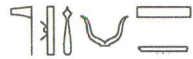
The ninth Ennead

In front of the Ennead:



my rk (r.)n hnty 3ht

«Come to us, Foremost of the horizon,



ntr ʕ wpj št3w

great god who has opened up the Mysterious!



wnw n.k sbḥwt dsryt

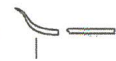
Open for you are the unapproachable gates,



znw n.k ʕw št3w

unlocked for you are the mysterious doors!>

The serpent upon the doorway:



wp(t)-t3

Horn of the Earth



wnn.f ḥr ʕ pn

He is upon this door,



wn.f n rʕw

he opens for Re.



sj3 n wp(t)-t3

Sia (says) to Horn of the Earth:



wn sb3.k n rʕw

«Open your gate for Re,



zn ʕ3.k n 3ḥty

unlock your door for Akhty!



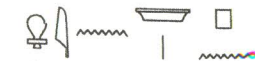
jw.f shd.f kkw zm3w

He illuminates the primeval darkness,



dy.f sšp m ʕt-jmnt

he throws light into the Hidden Space!>



ḥtmjn ʕ pn

Then this door is shut,



m-ḥt ʕ ntr pn

after this god has entered.



hwthr 3ḥw jmyw sbḥt.tn

Then the Akh-spirits who are in this gate wail

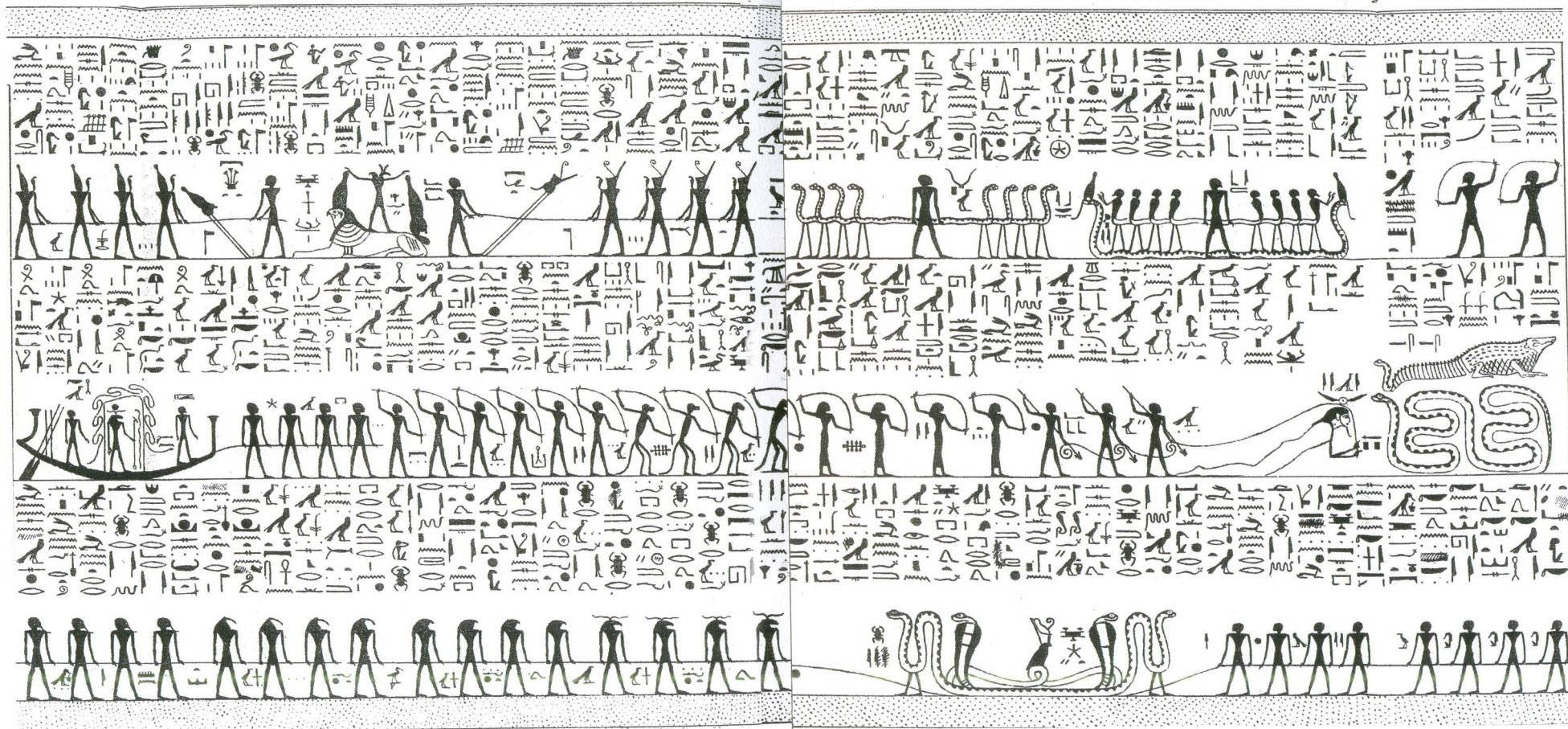


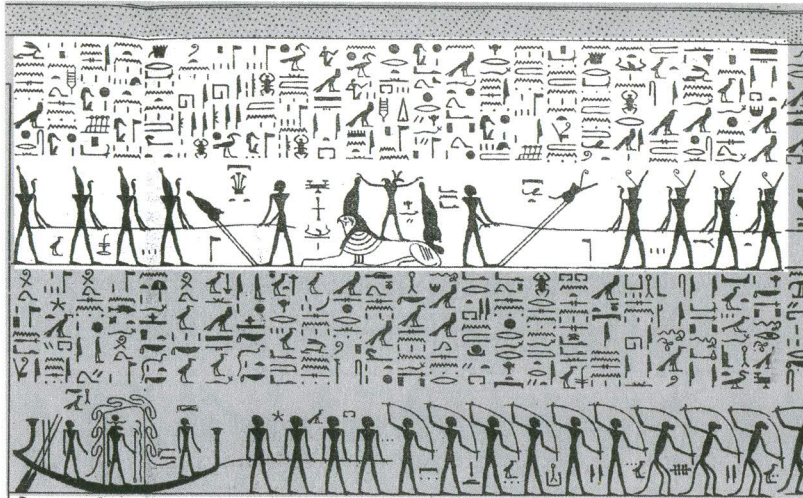
sdḥm.sn h33 ʕ pn

when they hear this floor being slammed.

TENTH

HOUR



UPPER REGISTER, 61ST SCENE

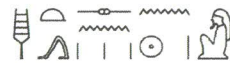
In the centre of the scene, a double-headed sphinx is shown; both his heads (a falcon and a human) wear the White Crown. His name is *hrw jmy wj3* (Horus who is in the boat). Beside the human head we read *ʿn(ʿ)* (The reverse). On the back of this complex creature stands *hr(wj).ff* (His double faces), the heads of Horus and Seth on one neck. In front of the sphinx, four *ntrw rsyw* (southern gods), with the White Crown and an Uraeus as heads grasp a rope, together with the normal-headed *hrj-h3tt* (He over the front-rope). Behind, *hry-ph3tt* (He over the hind-rope) and four *ntrw m3tyw* (northern gods), with the Red Crown and Uraeus as heads, grasp another rope.

The text reads:



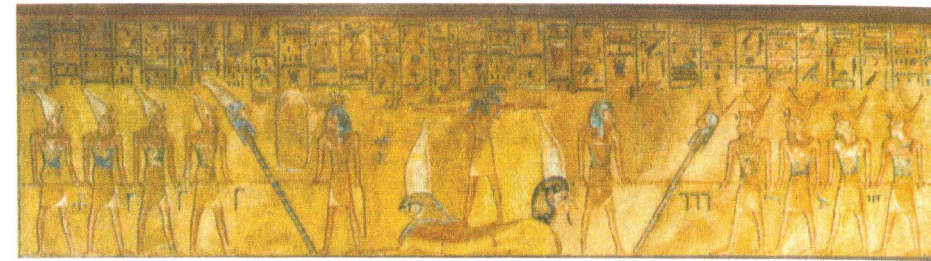
wnn.sn m shr pn

They are like this:



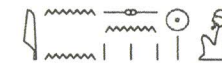
ʿhʿ.sn n rʿw

They stand up for Re.



(From the tomb of Pharaoh Ramses VI)

(At the southern gods:)



jn n.sn rʿw

Re says to them:



šzp(w) n.tn tpw.tn ntrw

«Receive your heads, oh gods,



ndrw n.tn m h3tt.tn

and grasp your front rope!



jhy hprw ntrw

Hail, forms of the gods,



jhy 3hw ntrw

and hail, Akh-spirits of the gods!



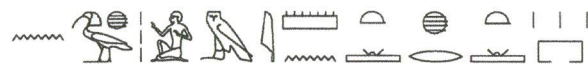
hprn.tn ntrw 3hn.tn ntrw

You have come into being, O gods, you have become an Akh, O gods



n hprw.j m štyt

by my appearance in the Shetit,



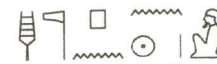
n 3hw.j m jmnt hrt

by my magic power in (the place) "With Hidden Character"!»



(From the tomb of Pharaoh Ramses VI)

(At the sphinx:)



h' ntr pn n r'w

This god rises for Re.



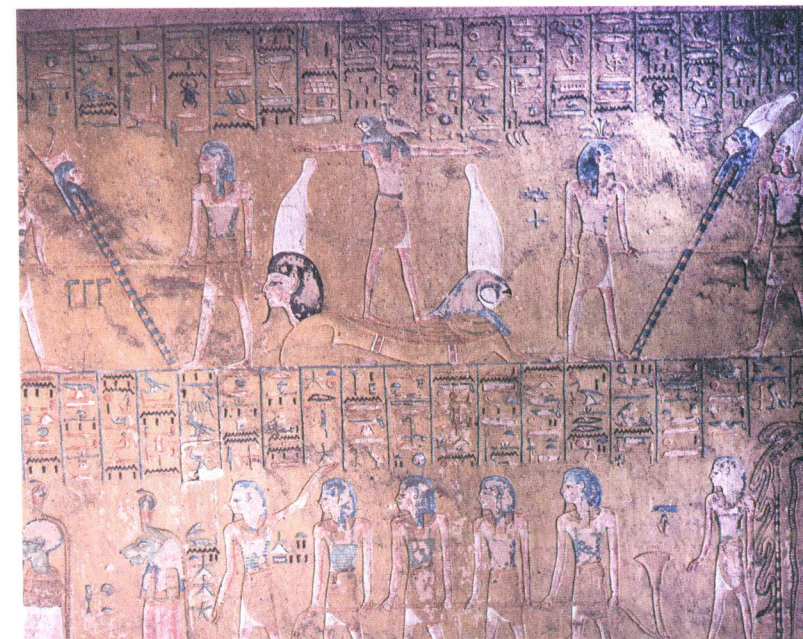
qhr hrwj.fj m ntr pn

Then "His Double Faces" enters (back) into this god,



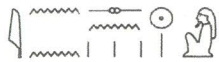
m-ht 'pp r'w hr.f

after Re has passed by him.



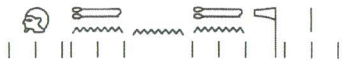
(From the tomb of Pharaoh Ramses VI)

(At the northern gods:)



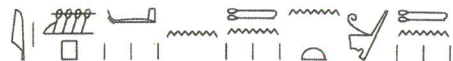
jn n.sn r'w

Re says to them:



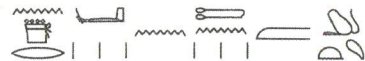
tpw.tn n.tn ntrw

«Your heads belong to you, oh gods!



j šzpw n.tn nt.tn

Oh receive your Red Crown(s)



ndrw n.tn m pht

and grasp for you the back rope



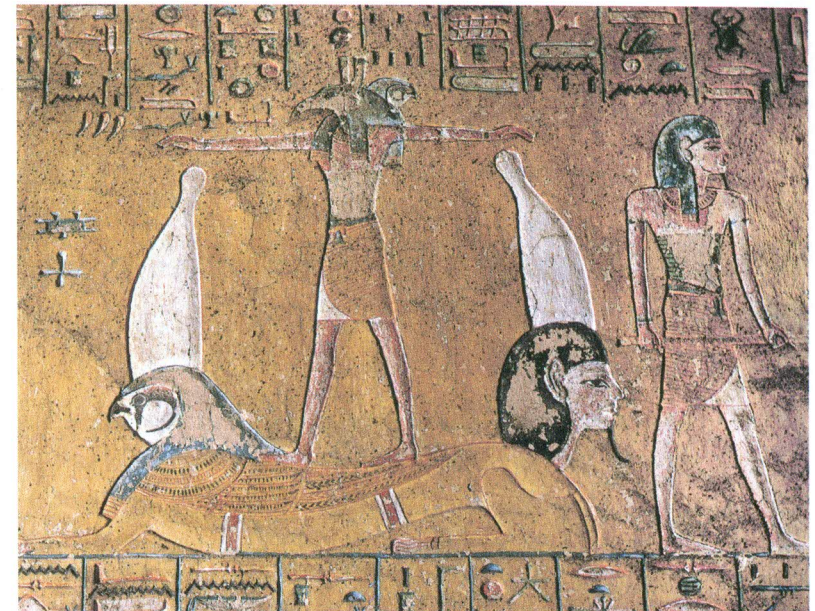
nt wj3 nj hprw jm.j

of the boat of Him who has emanated from me -

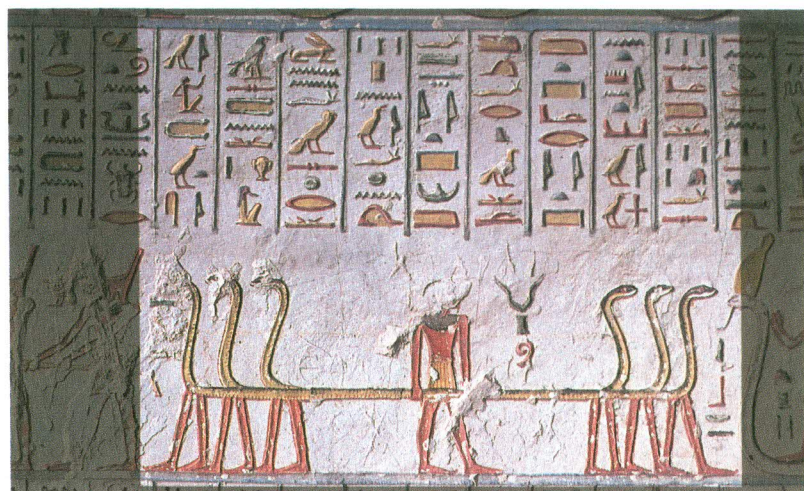


twt js hrw stnw hr

you really are Horus with crowned head!»



(From the tomb of Queen Tawseret)

62ND SCENE

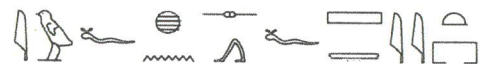
(From the tomb of Pharaoh Ramses VI)

A six-headed serpent on twelve human legs, called *šmty* (Who walks). She is held in her midst by a god without attributes, *wpw* (The divider).



wnn.f m šhr pn

He is like this:



jw.f hnz.f št3yt

He traverses the Shetit.

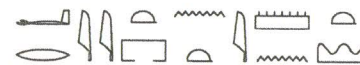


hmm.f r q3(w)-dm(w)t

and turns back at the (gate) "With high knives",



(From the tomb of Queen Tawseret)



(r) ʿryt nt jmnt

at the gateway of the West.



jw jmyw.s ʿmw tpw.sn

Those who are in it, their heads are swallowed up,



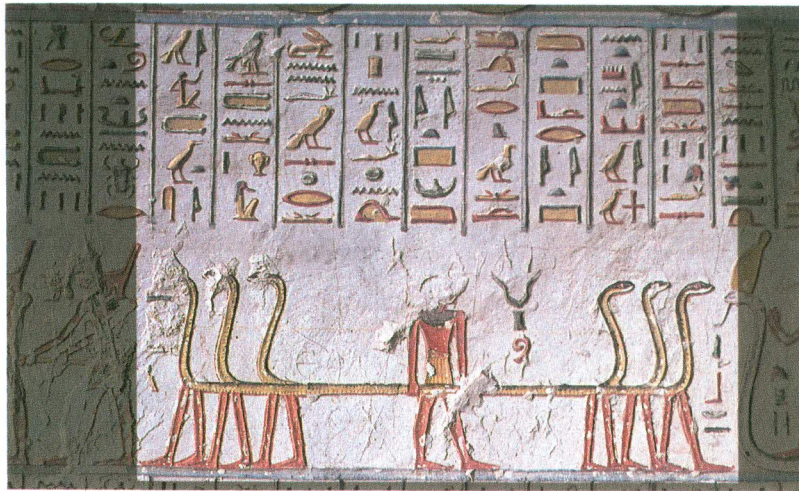
ssn.sn stj šmty

when they smell the stench of Him who walks.



wpw m z3w.sw

The divider is the one who guards him.

62ND SCENE

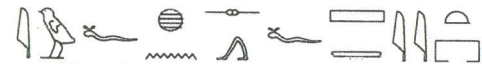
(From the tomb of Pharaoh Ramses VI)

A six-headed serpent on twelve human legs, called *šmty* (Who walks). She is held in her midst by a god without attributes, *wpw* (The divider).



wnn.f m šhr pn

He is like this:



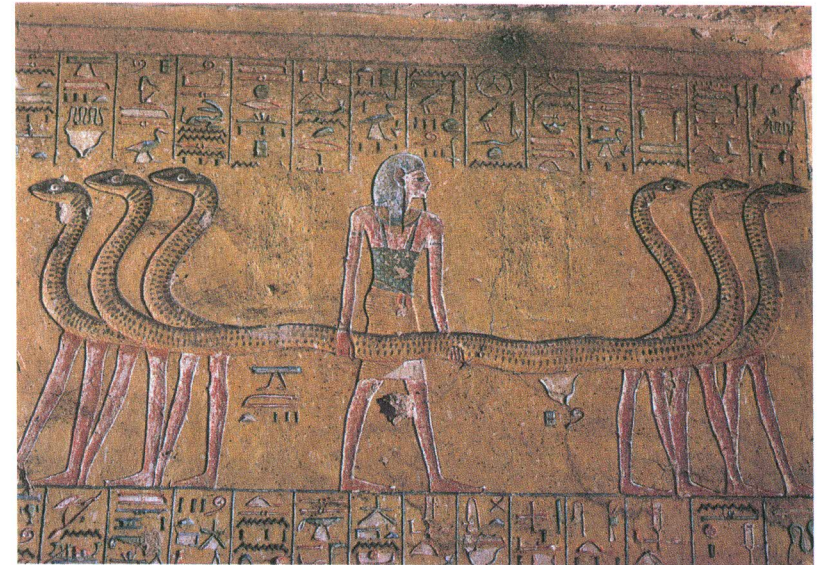
jw.f hnz.f štyt

He traverses the Shetit.

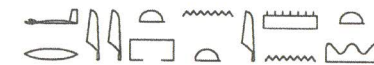


hmm.f r q3(w)-dm(w)t

and turns back at the (gate) "With high knives",

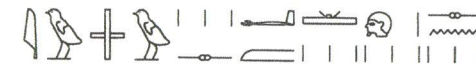


(From the tomb of Queen Tawseret)



(*r*) ʿryt nt jmnt

at the gateway of the West.



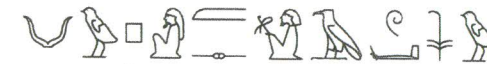
jw jmyw.s ʿmw tpw.sn

Those who are in it, their heads are swallowed up,



ssn.sn stj šmty

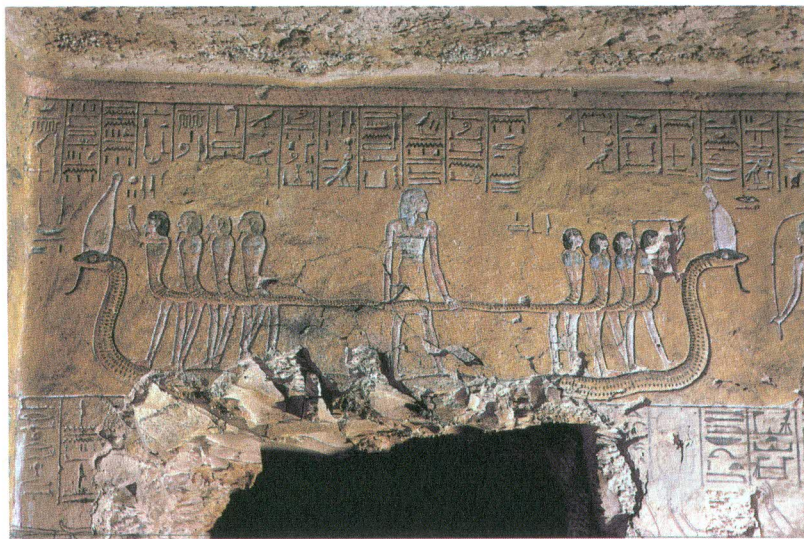
when they smell the stench of Him who walks.



wpw m z3w.sw

The divider is the one who guards him.

63RD SCENE



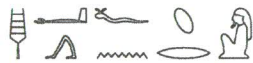
(From the tomb of Queen Tawseret)

A double serpent: The outer one with two heads, each with the White Crown; the inner one with eight human heads, a pair of human arms raised in praise at each end, and walking on 16 human legs. She is called *tpy* (With (human) heads) and held in the middle by a god without attributes: *jbꜥ* (The catcher). The outer serpent is the *hꜥj(y)-tꜥ* (Marvel of the Earth).



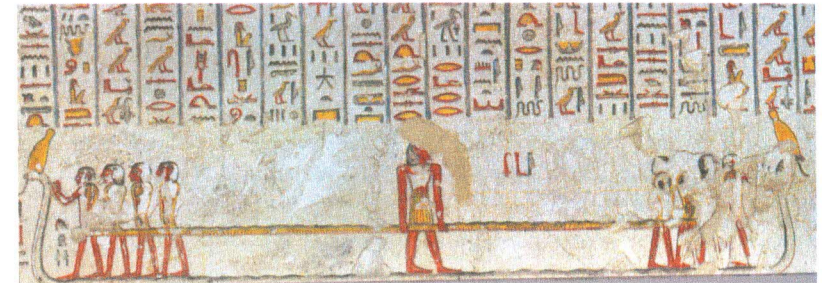
wnn.f m shr pn

He is like this:



h f n wsjr

He rises for Osiris,



(From the tomb of Pharaoh Ramses VI)



sjptw n.f b3w njkw jmyw dw3t

and the *Ba*-souls of the punished ones who are in the Netherworld are assigned to him.

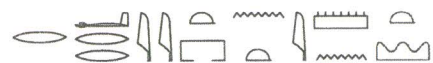


jw.f ħnz.f št3yt

He traverses the Shetit

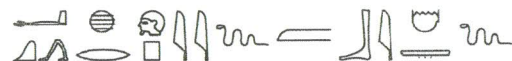


and turns back at the (gate) with protected *Ba*-souls,



r ʿrryt nt jmnt

at the gateway of the West.



ʿq hr tpy m bj3(y)-t3

Then He with heads enters into Marvel of the Earth.



jw jmyw.s ʿmw tpw.sn

Those who are in it (the West) swallow their heads,



ssn.sn stj bj3(y)-t3

when they smell the stench of Marvel of the Earth.



jw jbt m z3w.sw

The catcher is the one who guards him.

64TH SCENE



(From the tomb of Pharaoh Ramses VI)

Two anonymous gods, each holding a net with both hands



ntrw pw hk3yw

Those are the gods who work charms



hr rʿw-hrw-3hty m jmnt

on behalf of Re-Horakhty in the West.



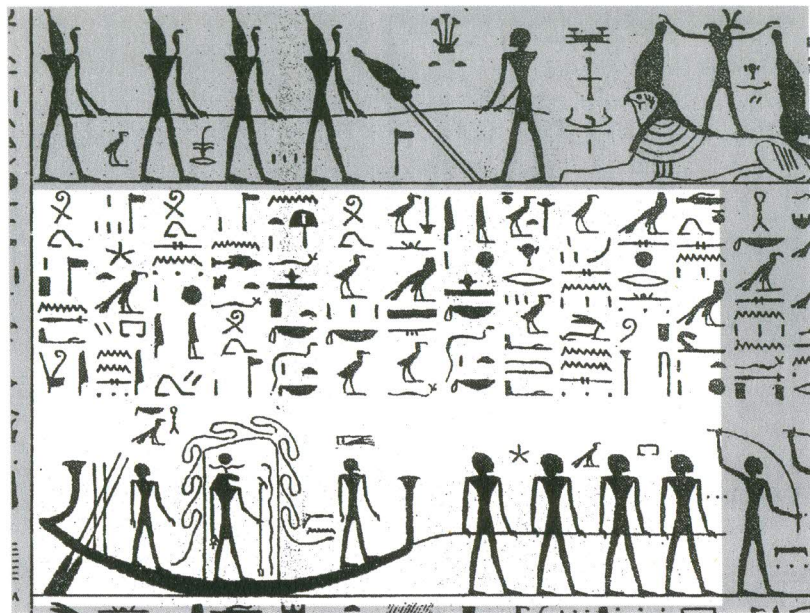
hk3w.sn hryw ʿm3w

Their magic is what is upon the nets



jmyw ʿm3w m ʿwj.sn

and what is in the net in their hands.

MIDDLE REGISTER, 65TH SCENE

The solar barque with *hk3w* (Magic), *jwḥ-rꜥw* (Flesh of Re), *mḥn* (Mehen) and *sj3* (Sia, Percipience), towed by four *dw3tyw* (gods of the Netherworld).



st3w ntr pn 3 jn ntrw dw3tyw

This great god is towed by the gods of the Netherworld.



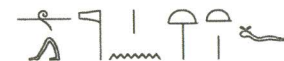
jn.sn st3.sn rꜥw

They say when they tow Re:



jy ntr n h3t.f

«The god has come to his corpse,



st3w ntr n šwt.f

the god has been towed to his shadow.



htp.k dt.k st3w.k

You rest (in) your body, and you are towed,



wd3w m št3w.f

(you) who are whole in his mystery!



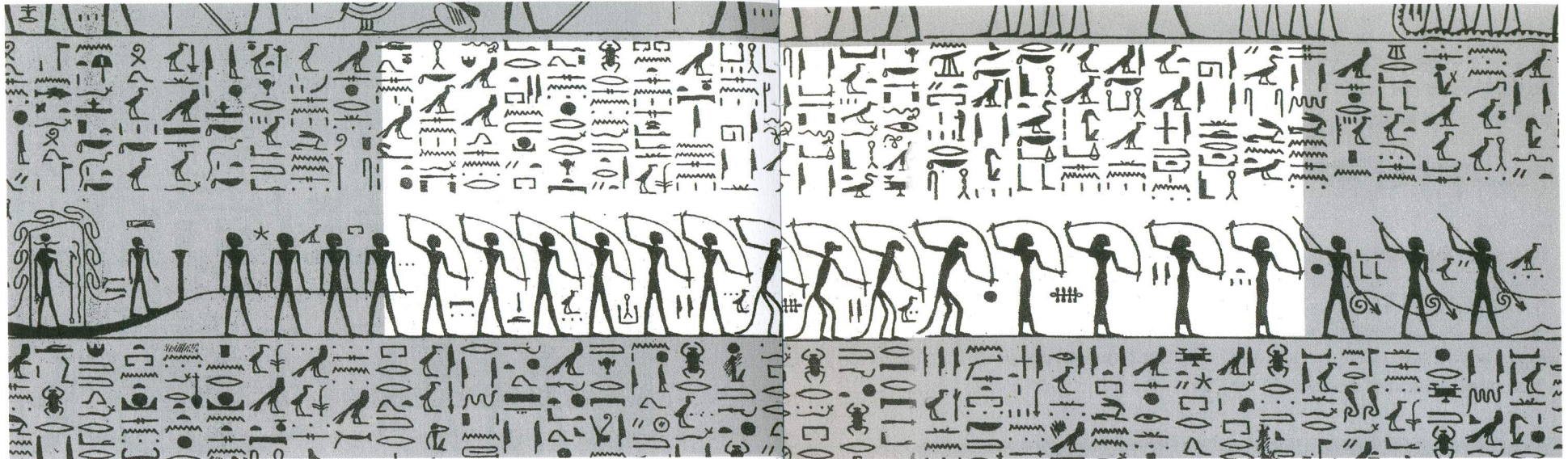
jy rꜥw htp.k dt.k

Re has come that you rest (in) your body.



nd.tw ḥryw m3w.sn

Those who are over their nets protect you.»

66TH SCENE

Fourteen deities, each holding a net with both hands. The first three are the *hryw mdw* (Who command (magic) words), one with human head, the second with a double serpent head, the third with a bird's head. The next group of three, all human-headed, are called *hk3yw* (Who work charms), followed by four monkeys *z3yw r'w* (Who protect Re), and four goddesses *z3ywt r'w* (Who protect Re).



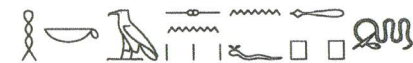
wnn.sn m shr pn

They are like this:



sqdj.sn m-h3t r'w

They navigate in front of Re,



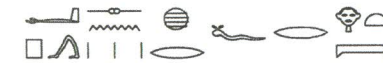
hk3.sn n.f 3pp

they enchant Apopis on behalf of him,



hmm.sn r '(r)yt nt 3hty

they turn back at the gateway of Akhty.



p.sn hr.f r hrt

They proceed with him to the sky,



hpr.sn n.f m jrtj

they manifest themselves for him on both sides,



ntsn sh^{cc}.sw m nwt

they cause him to appear in heaven (Nut).



jn.sn hk3.sn

They say, when they enchant:



jhy sbj w3yw 3pp

«You rebel! Bound is Apopis



dy dwt.f

to whom evil is done!



htmw hr.k 3pp

Destroyed is your face, Apopis,



jry w3t n nmtj

make (your) way to the slaughterer!



dsw r.k hsqw.k

Knives are against you, so that you are cut to pieces,



j3y r.k htmw.k

the old one is against you, so that you are destroyed!



bbwtyw dj.sn jm.k

They who bear spears stab you,



hk3.n.tw m jmjt 3.n

and we enchant you with what is in our hand.

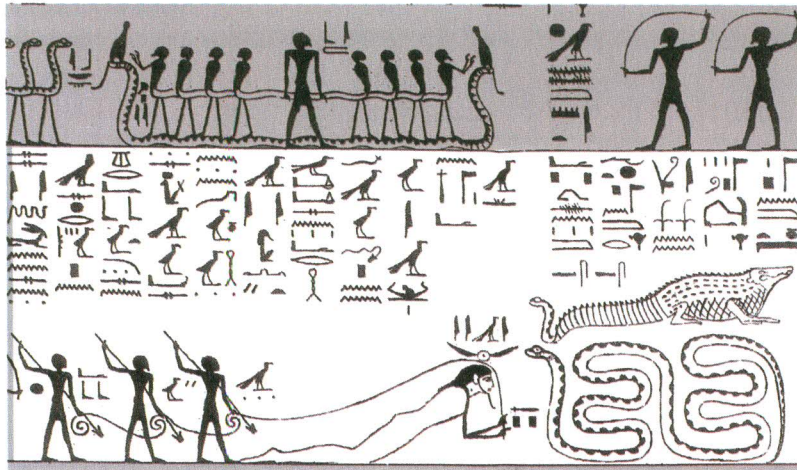


jhy drt(w) hmtj sswnt(w) ssy

Hail, driven away is the destroyed one, punished is the captive.»



(From the tomb of Pharaoh Ramses VI)

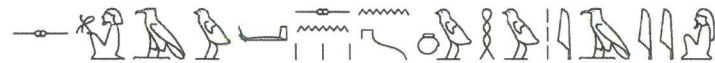
67TH SCENE

Three gods armed with spears: 3bbwtw (Those who bear spears). They grasp a rope which is held by the half-lying god j3y (The old one). Facing this group is the multi-coiled serpent 3pp (Apopis), with the crocodile 3ss above him.



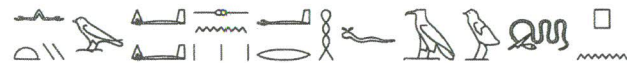
wnn.sn m sh3r pn hr 3bbwt.sn

They are like this, carrying their spears.



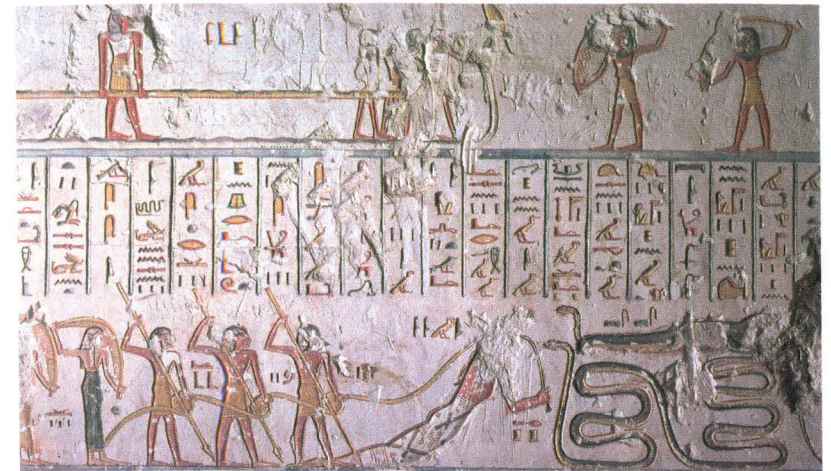
z3w.sn nwhw j3y

They guard the rope of The old one



jwty dd.sn (j)3r hf3w pn

and they prevent this serpent from approaching



(From the tomb of Pharaoh Ramses VI)



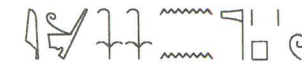
n wj3 nj ntr 3

the barque of the great god.



3pp.sn m-ht ntr pn m hrt

They proceed after this god in the sky.



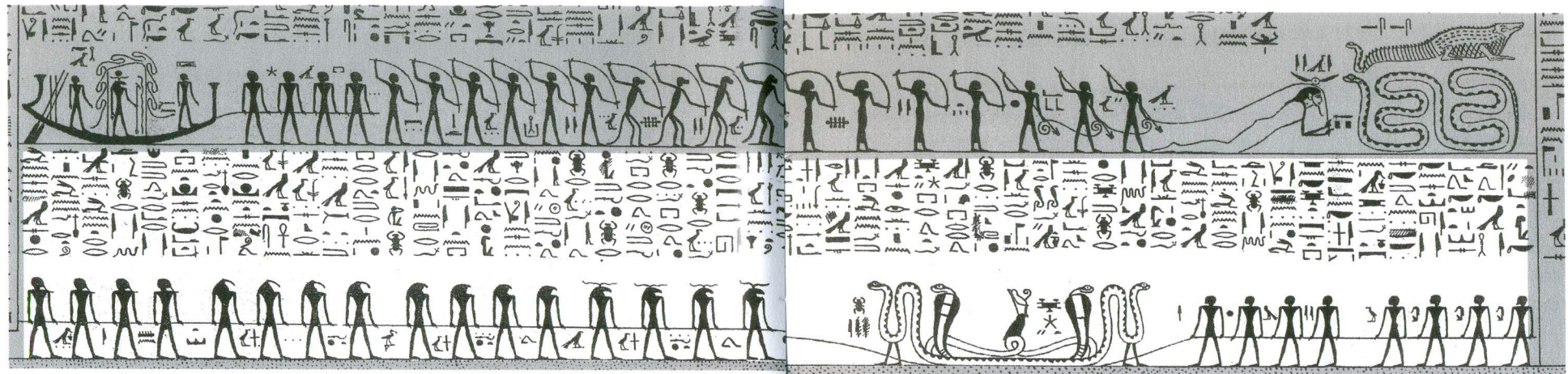
jn nn nj ntrw pw

These are the gods



3h3w hr ntr pn m nwt

who fight on behalf of this god in heaven (Nut).

LOWER REGISTER, 68TH SCENE

All figures are connected by a rope, grasping it with both hands. The first group of four are the *b3w-jmnt* (*Ba*-souls of the West) without attributes; four gods with heads of an ibis follow, the *jmyw-ht dhwtj* (retinue of Thot), after them four falcon-headed the *jmyw-ht hrw* (retinue of Horus), and four ram-headed *jmyw-ht r'w* (retinue of Re). Then the rope is bound around the human legs of a double serpent, a manifestation of *hpry* (Khepri), the rejuvenated Sungod, carrying a falcon with the Double Crown: *hrw dw3ty* (Horus of the Netherworld). Behind this complex image, the rope continues and is grasped by eight gods shown facing front: *shmyw* (The powerful ones).



wnn.sn m shr pn

They are like this:



wnn nfri m 'sn

The tow-rope is in their hand,



wnnt r rd hpry

which is (fastened) at the foot of Khepri.



hmm.f r 'ryt nt 3ht

When he turns back at the gateway of the horizon,



sn wh'c.sn nfri tn

they loosen this rope



hr ntr pn r 3ht

from this god at the horizon.



ntsn s3w.sw m nwt

It is they who drag him in heaven (Nut).



nh.sn m rsyw

They live on the south wind,



srq.sn m mhttyw

they breathe on the north wind,



m prrt m r3 nj r'w

on that which goes forth from the mouth of Re.



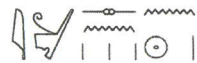
jw hrw hprj pn phr.f ht st3yt

The voice of this Khepri serpent goes round through the Shetit



m-ht q r'w m hrt

after Re has entered the sky.



jn.sn n r'w

They say to Re:



jy jy m-ht hprw.f

«(He) comes, who comes behind his manifestation,



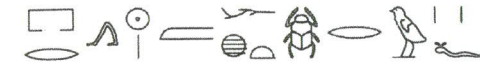
jy r'w m-ht hprw.f

Re comes behind his manifestation!



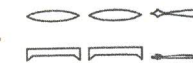
prr prrw m-ht hprw.f

(He) emerges who emerges behind his manifestation,



pr(r) r'w m-ht hprw.f

Re emerges behind his manifestation!



r pt r pt 3

To heaven, to heaven, Great one!



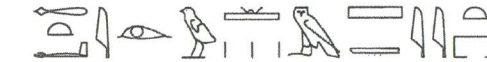
jhy wd.n.tw hr nst.k

Hail, we place you on your throne



m nfrt jmjt db'w.n

by means of the tow-rope which is in our fingers,



3t jr m st3yt

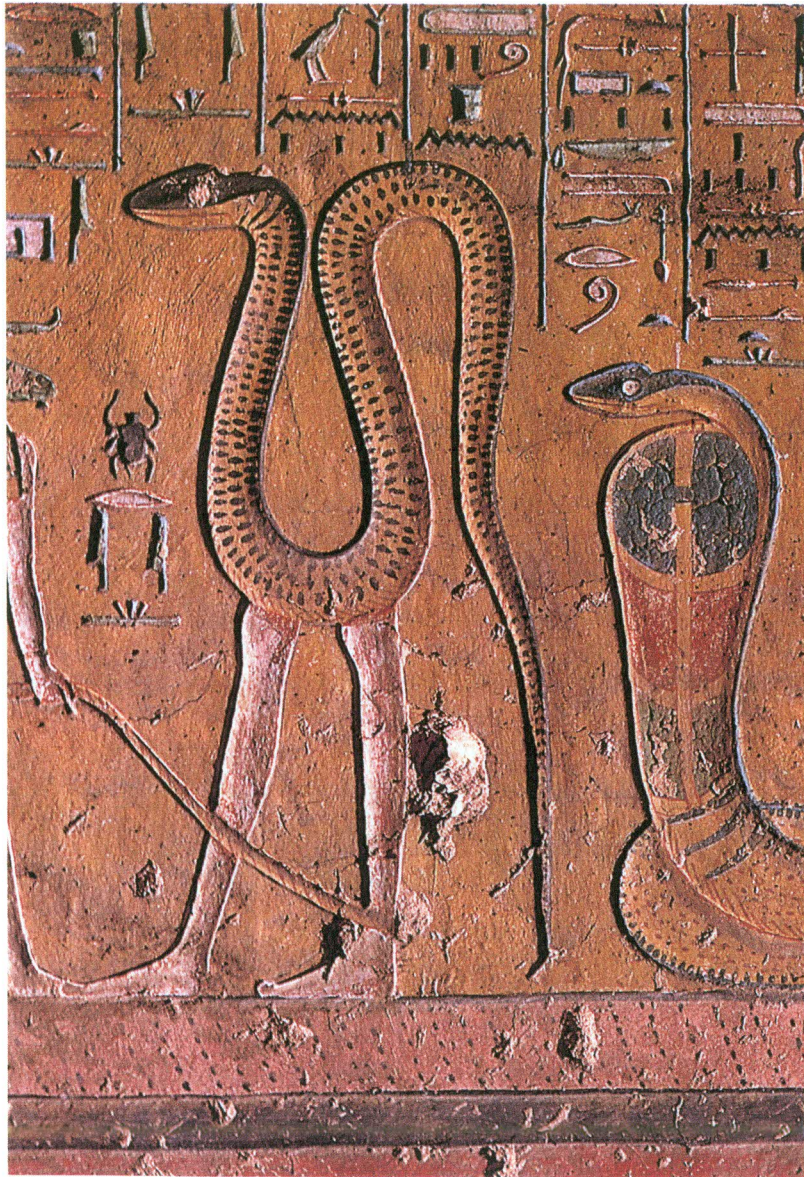
with an important function in the Shetit!»

(The Khepri serpent:)



wnn.f m shr pn

He is like this:



(From the tomb of Pharaoh Ramses VI?)



(From the tomb of Pharaoh Ramses VI?)



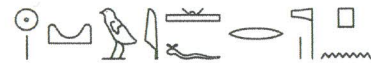
hrw dw3ty prj.f jm.f tp

Horus of the Netherworld emerges first out of him,



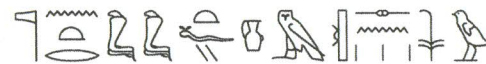
pr̄r h̄prw m q3b(w)

and (then) the forms emerge out of the coil(s).



rʿw dwj.f r n̄tr pn

Re calls to this god,



n̄trj.fj h̄nm.sn.sw

and his two divine ones unite with him.



ʿqhr hrw m h̄p̄ry

Then Horus enters (back) into the Khepri serpent,



m-ht dwj rʿw r.f

after Re has called to him.

(At the powerful ones:)



wnn n̄fr̄t m ʿ.sn

In their hand is the tow-rope.



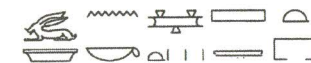
wnnt r rd (nj) h̄p̄ry

which is (fastened) at the foot of Khepri.



jn.sn n rʿw

They say to Re:



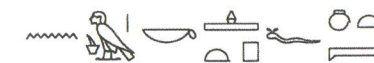
wnw n.k w3wt št3yt

«Opened for you are the paths of the Shetit,



znw n.k ʿ3w jmyw t3

opened for you are the doors which are in the Earth,



n b3.k h̄tp.f nwt

for your *Ba*-soul that she rests in heaven (Nut)!



sšm.n.t̄w m šw knzt

We guide you in the districts of Kenset (East).



jhy ʿq.k j3btt

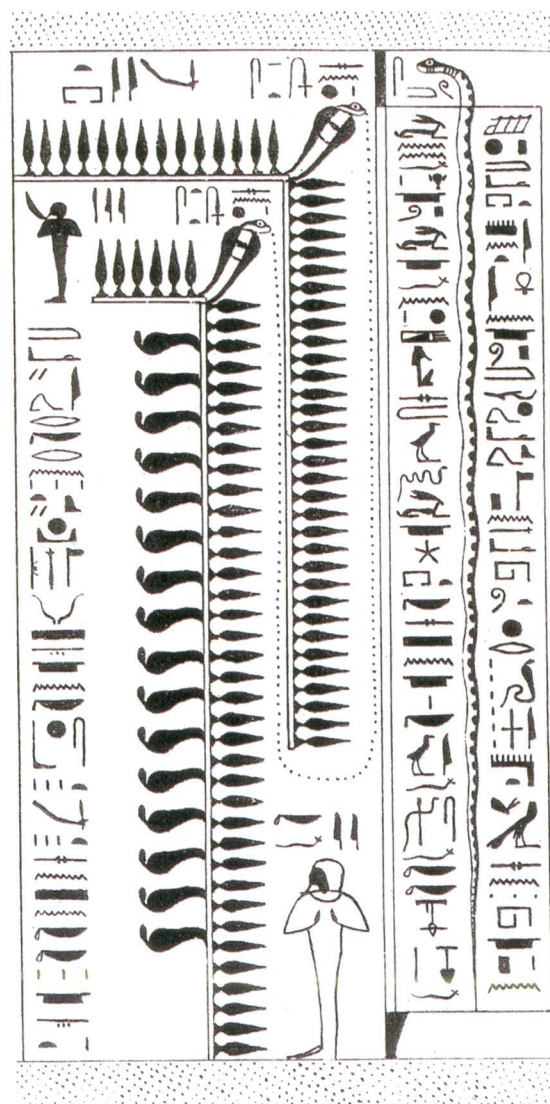
Hail, you are entering the East,



sqdj.k m jhtj mwt.k

you sail between the thighs of your mother!»

TENTH GATE



spr r sbht tn jn ntr pn ʿ3

Arriving at this gate by this great god,



ʿq m sbht tn jn ntr pn ʿ3

entering into this gate by this great god,



snsn ntr pn ʿ3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

Name of the gate:



ḏsryt

Holy (secluded?) one

Upper and lower Uraeus-serpents:



stt.s n rʿw

She lights up for Re.

Upper guardian:



nmy qʿh.f ʿwj(.ff) n rʿw

The roaring one. He bends (his) arms (for Re).

Lower guardian:



kfy

Who uncovers.

24 Uraeus-serpents:



my rk r.n hnty 3ht

«Come to us, Foremost of the horizon,



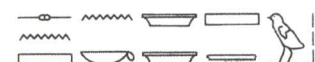
ntr 3 wpj st3w

Great god who has opened the Mysterious!



wnw n.k sbhwt dsryt

Open for you are the unapproachable gates,



znw n.k 3w st3w

unlocked for you are the mysterious doors!»

Serpent on the door:



sty

The burning one



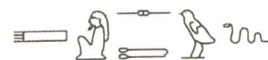
wnn.f hr 3 pn

He is upon this door,



wn.f n r'w

he opens for Re.



sj3 (n) stw

Sia (says to) the burning one:



wn sb3.k n r'w

«Open your gate for Re,



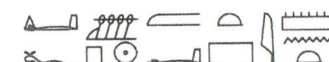
zn 3.k n 3hty

unlock your door for Akhty!



jw.f shd.f kkw zm3w

He illuminates the primeval darkness,



dy.f šsp m t-jmnt

he throws light into the Hidden Space!»



htmjn 3 pw

Then this door is shut,



m-ht 3 q ntr pn 3

after this great god has entered.



hwthr jrwt jmyw(t) sbht.tn

Then the Uraeus serpents who are in this gate wail

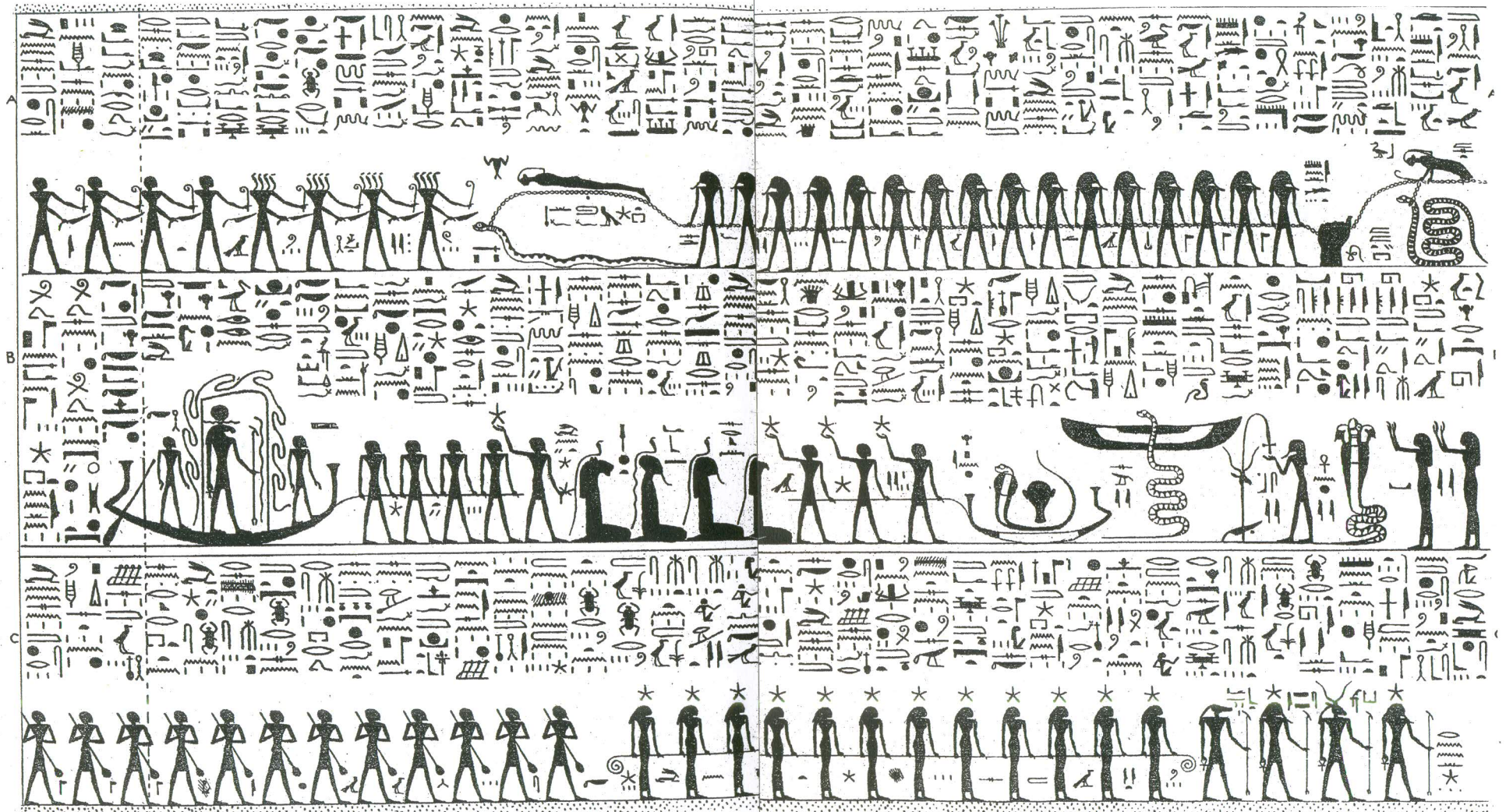


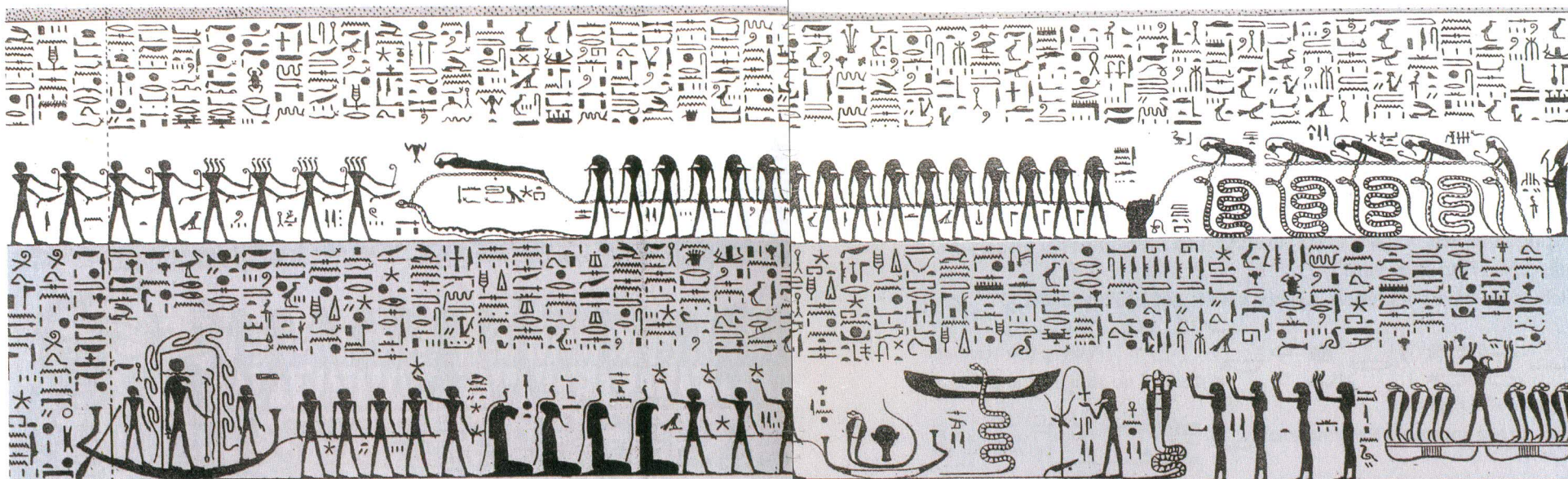
sdm.sn h33 3 pn

when they hear this door being slammed.

ELEVENTH

HOURLY



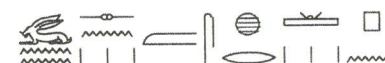
UPPER REGISTER, 69TH SCENE

A first group of four gods, a rope in the one hand and a knife in the other: *jntjw* (The Fetterers). The next group is also armed with rope and knife, but each of the four gods has four serpent heads: *hntjw* (The Slaughterers).

Then Apopis as serpent follows, tied around his neck by a rope: *3pp hrw.f phr.f m dw3t* (Apopis. His voice goes round in the Netherworld). The rope is tied by *srqt* (Selkis, the scorpion-goddess). Behind her, four gods grasp the rope: *sdfyw* (Those who enchain). Changing the direction, twelve more gods at the rope are called *ntrw d3dyw* (Gods who cut off throats). An enormous fist belongs to the *jmnw h3t* (He with hidden body).

Of the four serpents chained to the rope, the first is *w3mmtj* (Wamemti), the others are the *msw bd3t* (The children of the faint one); all are confederates of Apopis and therefore kept in check by Geb and the four children of Horus above them. A figure of Osiris Khontamenti (*hntj jmntyw*), with the White Crown and Was-sceptre, closes the register.

The text reads:



wnn.sn m shr pn

They are like this:



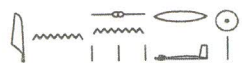
h3.sn n r3w

They raise themselves for Re



h3.f spr.f r.sn

when he appears and approaches them.



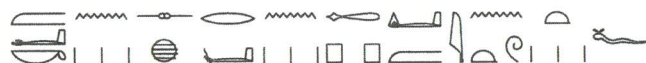
jn.sn (n) r'w

They say to Re:



h'j r'w shm 3hty

«Shine forth, Re, be powerful, Akhty!



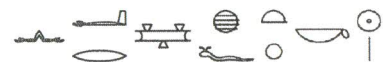
mk.n shr.n 3pp dy m jntwt.f

Behold we have overthrown Apopis, who is put into his fetters.



n (j)r.k r'w r hftyw.k

You do not approach, Re, your enemy,



n (j)r hftyw.k r'w

and your enemy does not approach (you), Re!



hpr dsrw.k jmy mhn

Your safety is established, you who are in Mehen,



3pp hsbw m snf.f

while Apopis is smashed in his blood.»



njktw.f r'w h'w r wnw t htpy(t)

He is punished, while Re stops at the hour of rest.



phr ntr 3 m-ht tzw jntwt.f

Then the great god passes on, after his fetters have been bound.

(At Apopis:)



wnn hf3w pn m shr pn

This serpent is like this:



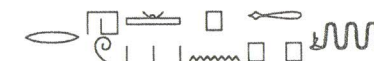
(jn)srqt wdj q3sw.f

It is Selkis who puts on his fetters.



jw wj3 ntr pn 3 s3j.f

When the boat of this great god runs aground



r h3w pn (nj) 3pp

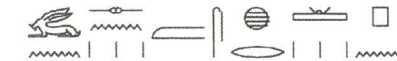
in the neighbourhood of Apopis here.



n' ntr pn 3 m-ht tzw jntwt.f

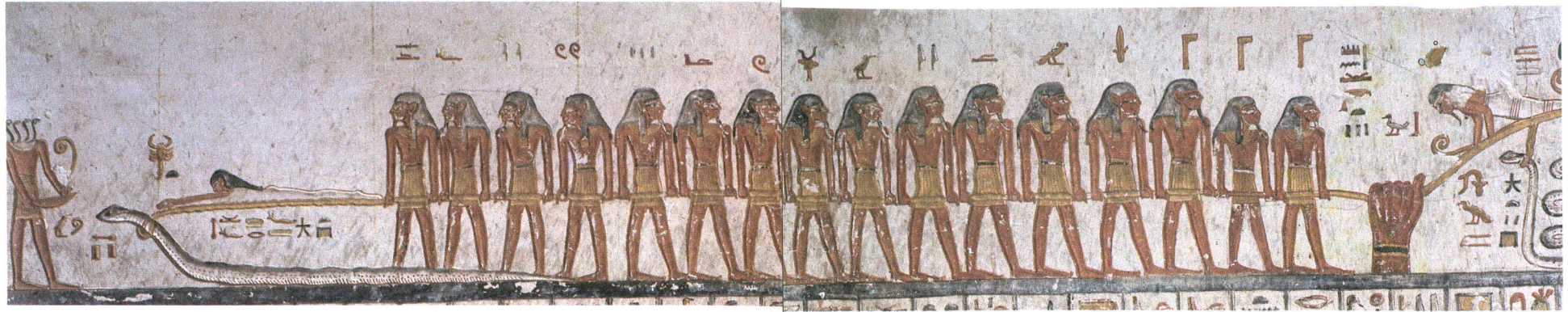
This great god proceeds after his fetters have been bound.

(The gods at the rope:)



wnn.sn m shr pn

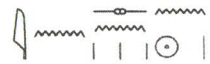
They are like this:



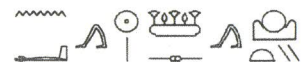
(From the tomb of Pharaoh Ramses VI)



ndrj.sn sdfw dwy pw
they grasp the chain of that evil one.



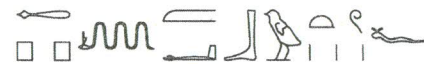
jn.sn n r'w
They say to Re:



n'j r'w š3s 3hty
«Proceed, o Re, go ahead, Akhty!

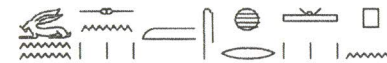


mk zfw dy(w) m nh3-hr
Behold, knives are planted in the Terrible of face,



špp m bwt.f
Apopis is in his bonds!»

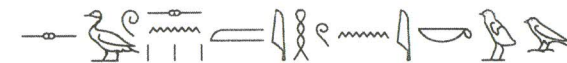
(Geb and the sons of Horus:)



wnn.sn m šhr pn
They are like this,



m z3wt nt msw bdšt
guarding the children of the faint one.



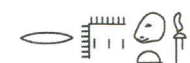
z3w.sn m jh njkw
They guard (them) with the punishing rope,



jmj drt jmnw-h3t
which is in the hand of Him with hidden body.

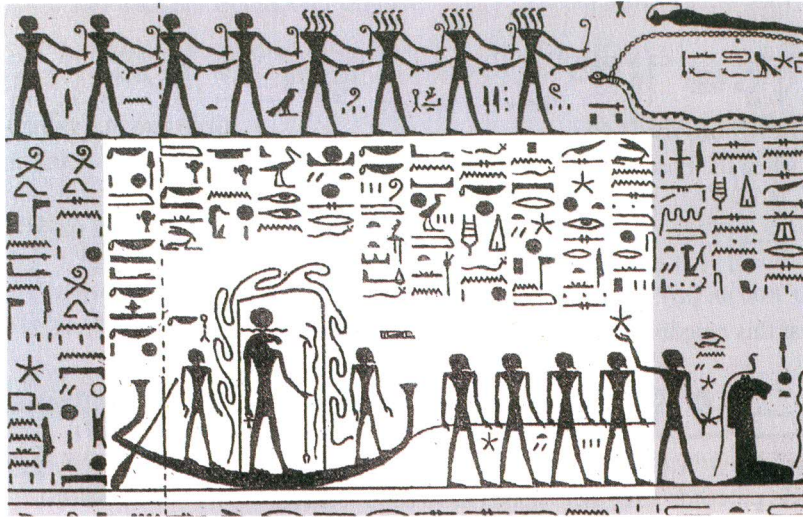


ddtw mtw m šnwt.f
Ropes are fastened around him



r sbht hnty-jmntyw
at the gate of Khontamenty.

(From the tomb of Pharaoh Ramses VI)

MIDDLE REGISTER, 70TH SCENE

(Solar barque and towing gods)



st3w ntr pn 3 jn ntrw dw3t(yw)

This great god is towed by the gods of the Netherworld.



jn.sn st3.sn r'w

They say when they tow Re:



st3.n n pt st3.n n pt

«We tow towards heaven, we tow towards heaven,



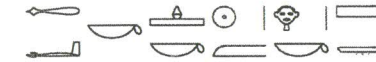
šmsj.n r'w n nwt

we follow Re towards Nut!



šhm.k r'w m hr.k

You are powerful, Re, by your face,



3.k htp.k r'w m hr.k št3

you are great, when you rest, Re, in your mysterious face!



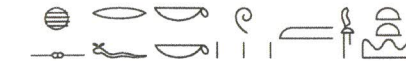
wnw hr nj r'w

Open is the face of Re,



b3kw jrtj nj 3hty

brilliant are the eyes of Akhty,



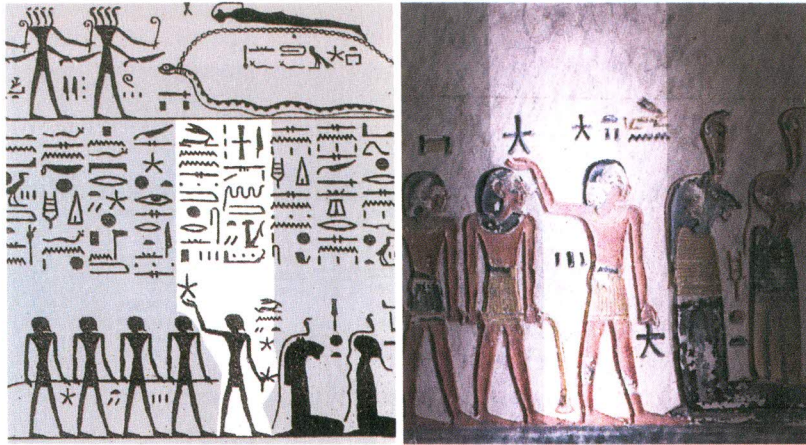
hsr.f kkw m jmntt

that he chases away the darkness in the West,



dj.f ndw m hdt n.f snkw

that he spreads splendour through (the eye) which illuminates for him the obscurity.»

71ST SCENE

A single god carrying in each hand a star, his hind arm is raised: *wnwtj*
(Who belongs to the hour).



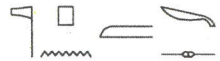
h^c.f n r^cw

He attends on Re,



h^tp f pt r wnw^tj

when he goes to rest in heaven at the hour-god.



n^tr pn m sšmw.s(w)

This god is it who guides him,

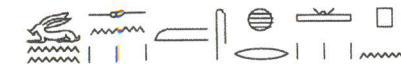


wnwt jrj.s jryt.s

while the hour does her duty.

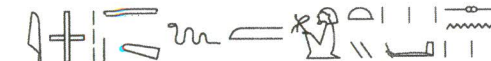
72TH SCENE

Four kneeling mummiform gods, all with an Uraeus upon the head: *shmt*
Sakhmet (head of a lioness) - *bš* Who drowns (head of Ptah) - *srqw* Who
breathes (human head with divine beard) - *hrw* Horus (falcon's head)



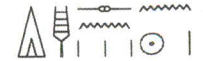
wnn.sn m shr pn

They are like this:



jmyw t3 m z33w.sn

Those in the Earth (serpents) are watching them.



h^c.sn n r^cw

They attend on Re,



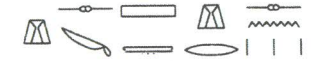
hmzj.sn sšmw 3 hr.sn

and they sit down, while the great image is among them.



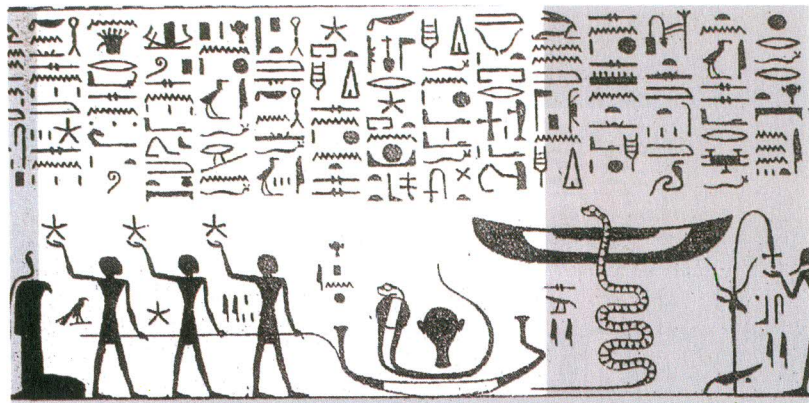
phr.sn htw r^cw

Then they proceed behind Re,



hr sšmw št3 hr.sn

carrying the mysterious image which
is among them.

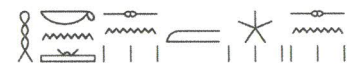
73RD SCENE

Three gods grasping a rope with one hand and carrying a star with the raised other hand: *sb3yw* Star-gods. The rope is towing a boat in which an Uraeus-serpent carries the face of the sungod, shown in frontal view: *hr pw nj r'w* This is the face of Re (Variant: *nj jtn* of the disc).



wnn.sn m shr pn

They are like this:



hkn.sn m sb3w.sn

They praise with their stars,



ndrj.sn h3t (nt) wj3 pn

they grasp the front rope of this barque,



(From the tomb of Pharaoh Ramses VI)



sn 'qw m nwt

when they have entered heaven (Nut).



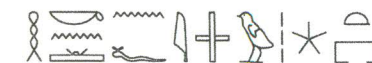
hr pw nj r'w

This is the face of Re,



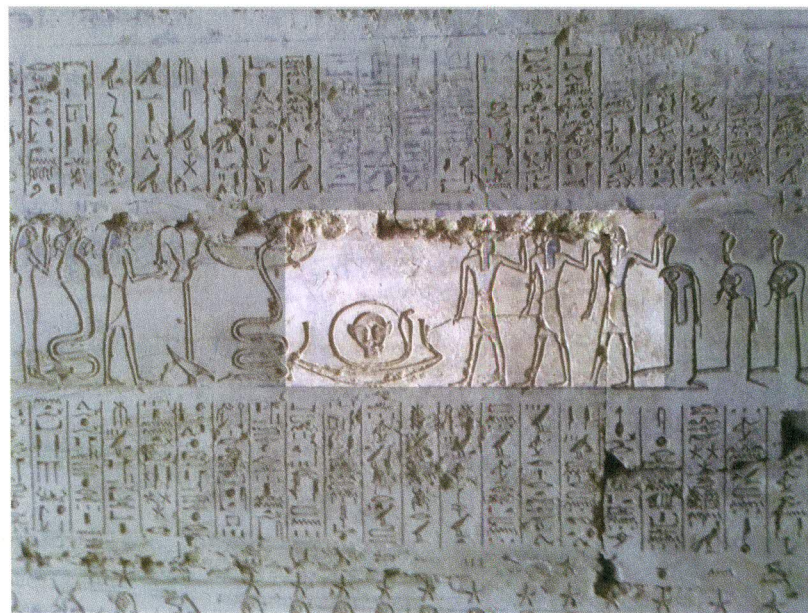
jw.f hnj.f hpt m t3

when he sails along in the Earth.



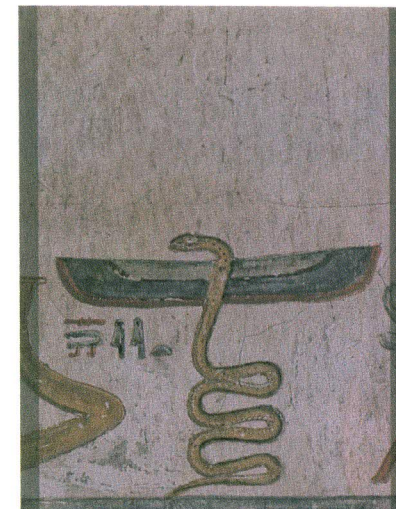
hkn n.f jmyw dw3t

Those who are in the Netherworld are praising it.



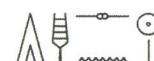
From the Corridor to the Osireion, in Abydos

74TH SCENE



(From the tomb of Pharaoh Ramses VI)

A winged serpent: *sšmyt* “She who conducts”, with the text



ḥꜥ.s n rꜥw

She attends on Re.



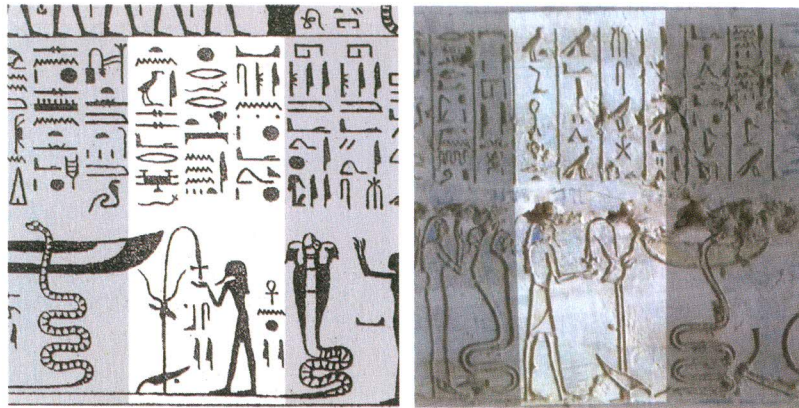
nts sšm(t) nṯr pn ʕ

It is she who conducts this great god




r sb3 nj 3ḥt j3btt


to the gate of the eastern horizon.

75TH SCENE


A torch, a bull's head and a knife are combined with a pole. A god lifts up both hands to the torch: *bsy* (The flaming one), with the text


ḥꜥ f n rꜥw

He attends on Re.


dd.f sdt m wpt

When he puts fire into the (bull's) horn,

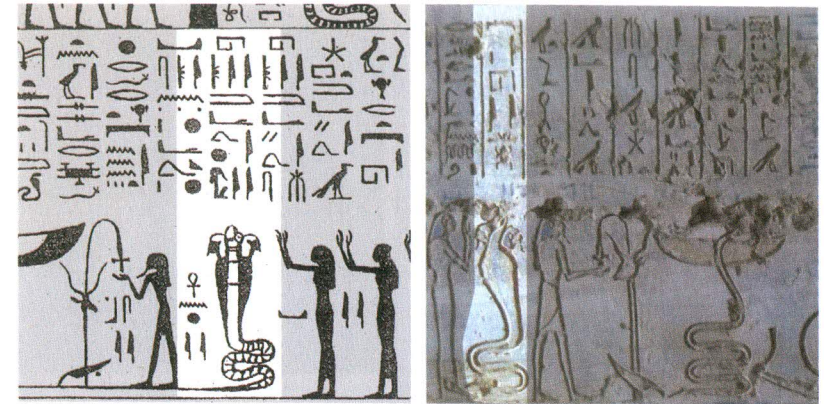

prj ds jmj ḥꜥw

the knife emerges which is in the hand of the fighter




wnn m šms(w) (nj) ntr pn

who is in the retinue of this god.


76TH SCENE

From the Corridor to the Osireion, in Abydos

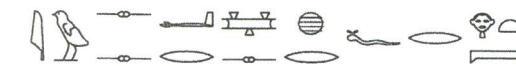
An Uraeus-serpent whose head is flanked by two human heads: *ḥny* (The living one), with the text


ḥꜥ.s n rꜥw

She attends on Re.

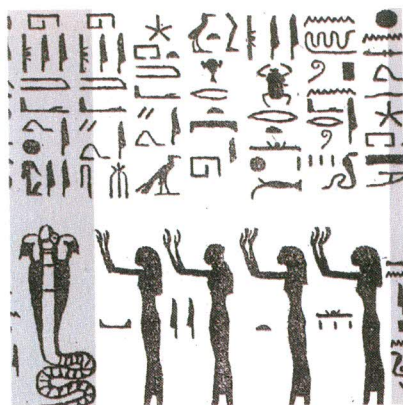

smntw ḥꜥw zštw m rnpwt m jrꜥt tn

A lifetime is established and noted down in years on this Uraeus serpent.



jw.s s(j)ḥꜥw hr.f r hrꜥt

She approaches him (Re) up to the sky.

77TH SCENE

From the Osireion in Abydos

Four goddesses, their arms raised in adoration: *ḏwywt* (Those who call), with the text



jn.sn ḏwj.sn rꜥw m ꜥp(w) rꜥw

They say when calling Re, when Re passes by:



jhy my hy

«Hail, do come, oh child!



jhy my msw dw3t

Hail, do come, whom the Netherworld has (re)born!



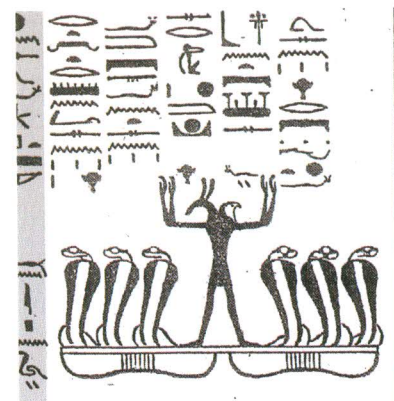
my 3tw hrt

Come, who sets foot (into) the sky!



jhy hprt(j) rꜥw

Hail, you are transformed, oh Re!»

78TH SCENE

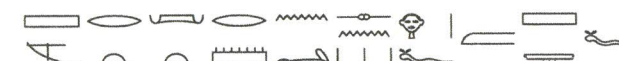
From the Osireion in Abydos

A double axe with three Uraeus-serpents on each side. Between them a god with the double head of Horus and Seth raises four arms in adoration: *hrwj.fj* (His two faces)



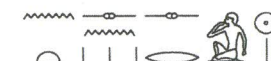
mhn pw nj jꜥrwt hnz.f dw3t

This is the Mehen of Uraeus-serpents, he traverses the Netherworld.



šmrwt rmnj.sn hrwj.fj m št3w.f

The axes, they carry His two faces as his (Re's) mystery.



ntsn srw rꜥw

It is they who announce Re



m 3ht j3b(tt) nt pt

in the eastern horizon of heaven.

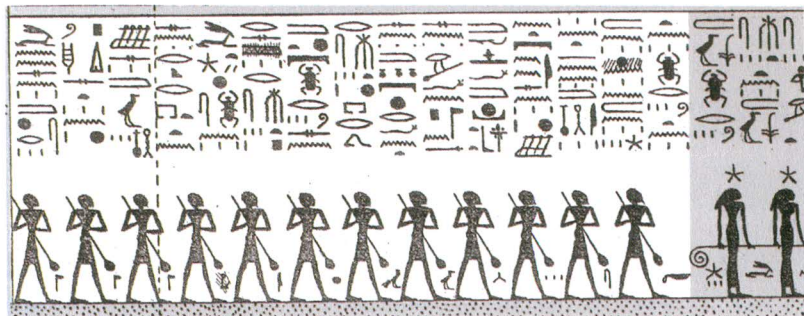


š3s.sn hrt m-ht.f

They travel (in) the sky after him.



(From the tomb of Pharaoh Ramses VI)

LOWER REGISTER, 79TH SCENE

Twelve gods with oars in their hands: *ntrw jhmw sk* "Gods who know no decay".



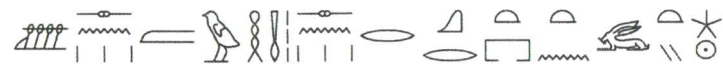
wnn.sn m shr pn

They are like this:



h.sn n r'w

They attend on Re.



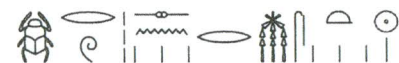
šzp.sn mjhw.sn r qrrt tn wnwjtj

They receive their oars at this cavern of the hour



hpr.sn r.sn r mswt r'w m nwt

They transform for the (re)birth of Re in heaven (Nut).



hprw.sn r mswt r'w

They transform at the (re)birth of Re,



prj.sn m nww hr.f

and they emerge with him from Nun.



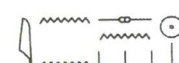
ntsn hnnw ntr pn

It is they who row this great god.



m-ht htp.f m 3ht j3bt nt pt

after he rests in the eastern horizon of heaven.



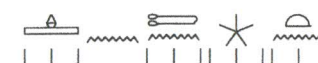
jn n.sn r'w

Re says to them:



šzpw n.tn mjhw.tn

«Receive for you your oars



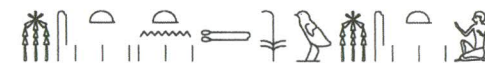
htpw n.tn sb3w.tn

and take a rest (in) your stars!



hprw.tn swt hprw.j

your transformation is verily my transformation,



mswt.tn swt mswt.j

your (re)birth is verily my (re)birth!



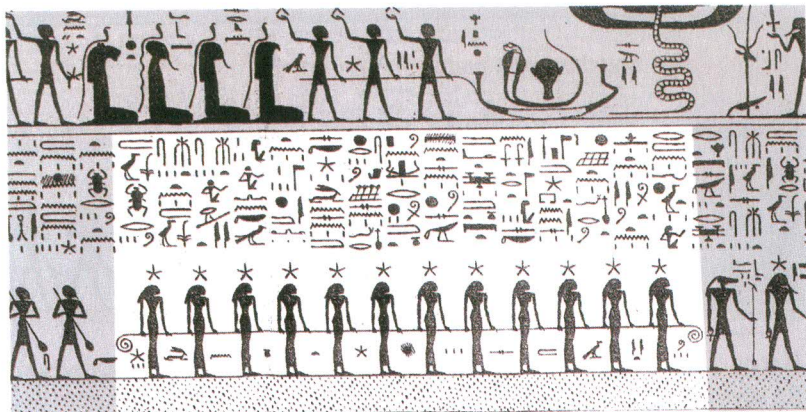
hnyt.j n nk (read: sk).tn

My oarsmen, you shall not decay,



ntrw jhmw sk

oh you gods, who know no decay!»

80TH SCENE

Twelve goddesses, all with a star above their head: They grasp a rope with their hands and are identified as *wnwt st3ywt* (The hour(-goddess)es who tow).



wnn.sn m shr pn

They are like this:



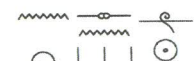
šzp.sn nfrt n(t) wj3

They receive the **towing/tow rope** of the barque,



r st3 r'w m nwt

to tow Re in heaven (Nut).

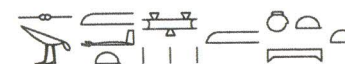


ntsn st3w r'w

They are those who tow Re



(From the alabaster sarcophagus of Pharaoh Seti I)



sšmw (m) mtnw m nwt

and who guide (him) on the ways in heaven (Nut).



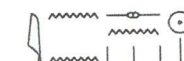
jn nn (nj) ntrwt

It is these goddesses,



sšmw ntr pn ʿ3 m dw3t

who guide this great god (also) in the Netherworld.



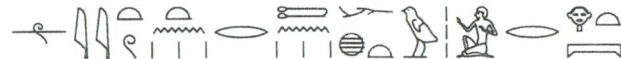
jn n.sn r'w

Re says to them:



šzp.tn nfrt htp.tn

«May you receive the towing rope, that you may be satisfied!



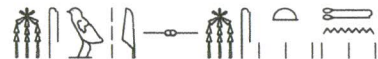
st3y.tn r.tn htw.j r hrt

May you tow my retinue to the sky,



sšm.tn.wj r w3wt.tn

may you guide me to your paths!



mwt.j swt mwt.tn

My (re)birth is verily your (re)birth,



hprw(.j) swt hprw.tn

my transformation is verily your transformation!



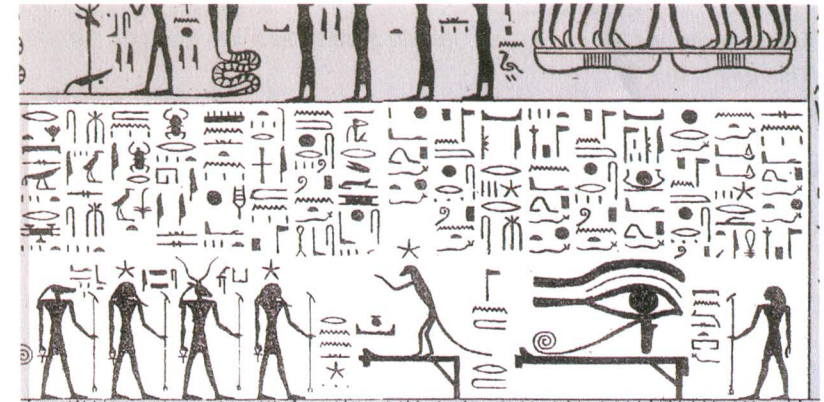
jhy smn.tn ḥw

Hail, you establish the lifetime,



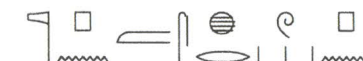
dj.tn rnpwt r jmt.tn

you offer years as much as you have!

81ST SCENE

Seven deities with individual texts. The first four all carry a Was-sceptre.

The first is crocodile-headed and called *bḥntj* (He with a neck?), with the short text



ntr pn m šhr pn

This god is like this.



ntf sbḥw r wn sbḥwt (n) rḥw

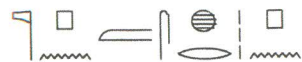
It is he who cries that the gates do open (for) Re.



ḥf hr.f

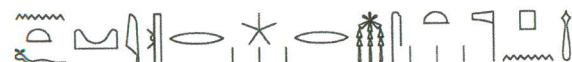
He passes with him.

The next is human-headed, with a star above his head: *zšš(j)* (The rattling one).



ntr pn m shr pn

This god is like this.



ntf ḏwḵw r sbḏw r mswt ntr pn ʕ3

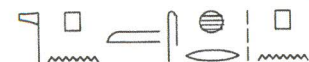
It is he who calls to the stars at the (re)birth of this great god.



ʕp.f hft (read: *hr.f*)

He passes with him.

The next is bull-headed: *k3 jmntt* "Bull of the West":



ntr pn m shr pn

This god is like this.



ntf ḏwḵw ntrw wj3-rʕw

It is he who calls (to) the gods of the solar barque.



ʕp.f hr.f

He passes with him.

The fourth is again human-headed, with a star above his head: *rnn sbḏw* "Who nurses the stars".



ntr pn m shr pn

This god is like this.



ntf ḏdw sbḏw r ḏmḵw.sn

It is he who puts the stars at their places.



ʕp.f hr ntr pn ʕ3

He passes with this great god.

A monkey upon a standard follows, in opposite direction: *nnṯj* (He from the nethersky).



hkn.f n rʕw

He praises for Re,



jrj.f hnw n 3ḥty

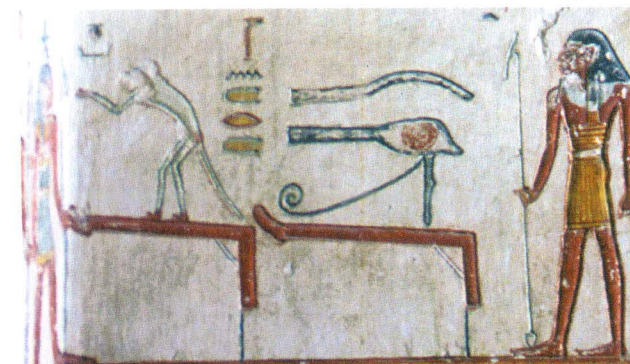
he makes jubilation for Akhty.

The next group shows an *Udjat*-eye on a standard: *nṯrt* (The divine eye).

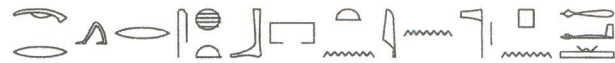


jrt pw nt rʕw

This is the eye of Re.



From the tomb
of Ramses VI



spr r sbht tn jn ntr pn ʕ3

Arriving at this gate by this great god,



ʕq m sbht tn jn ntr pn ʕ3

entering into this gate by this great god,



snsn ntr pn ʕ3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

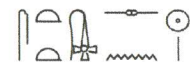
Name of the gate:



št3t b3w

With mysterious initiation

Upper and lower Uraeus-serpents:



stt.s n rʕw

She lights up for Re.

Upper guardian:



mds qʕh.f(j) ʕwj.f n rʕw

The Violent (one?). He bends his arms for Re.

Lower guardian:



šʕw qʕh.f(j) ʕwj.f n rʕw

He who cuts down. He bends his arms for Re.

Was-sceptre with falcon's head:



h3rw

Horus

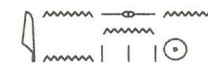
Was-sceptre with human head:



wsjr

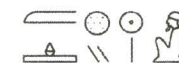
Osiris

Between the sceptres:



jn.sn n rʕw

They say to Re:



m htp zp 2 rʕw

«In peace, in peace, o Re!



m htp zp 2 ʕ3w hprw

In peace, in peace, you who are rich in forms!



b3.k n pt h3t.k n t3

Your *Ba*-soul belongs to heaven, your corpse to the earth,



w3n.k ʕ3w 3s.k

you who decreed (his) greatness yourself!»

The serpent upon the doorway/serpent on the door?



jmj nt.f

Who is in his poison



wnn.f hr ʕ pn

He is upon this door,



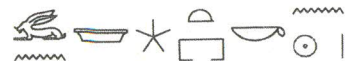
wn.f n rʕw

he opens for Re.



sjʕ n jmj nt.f

Sia says to Who is in his poison:



wn sbʕ.k n rʕw

«Open your gate for Re,



znʕ ʕ.k n ʕhty

unlock your door for Akhty!



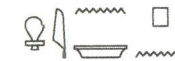
jw.f shd.f kkw zmʕw

He illuminates the primeval darkness,



dy.f ʕsp m ʕt-jmnt

he throws light into the Hidden Space!»



htmjn ʕ pn

Then this door is shut,



m-ht ʕq ntr pn ʕ

after this great god has entered.



hwthr ntrw jmyw sbht.tn

Then the gods who are in this gate wail

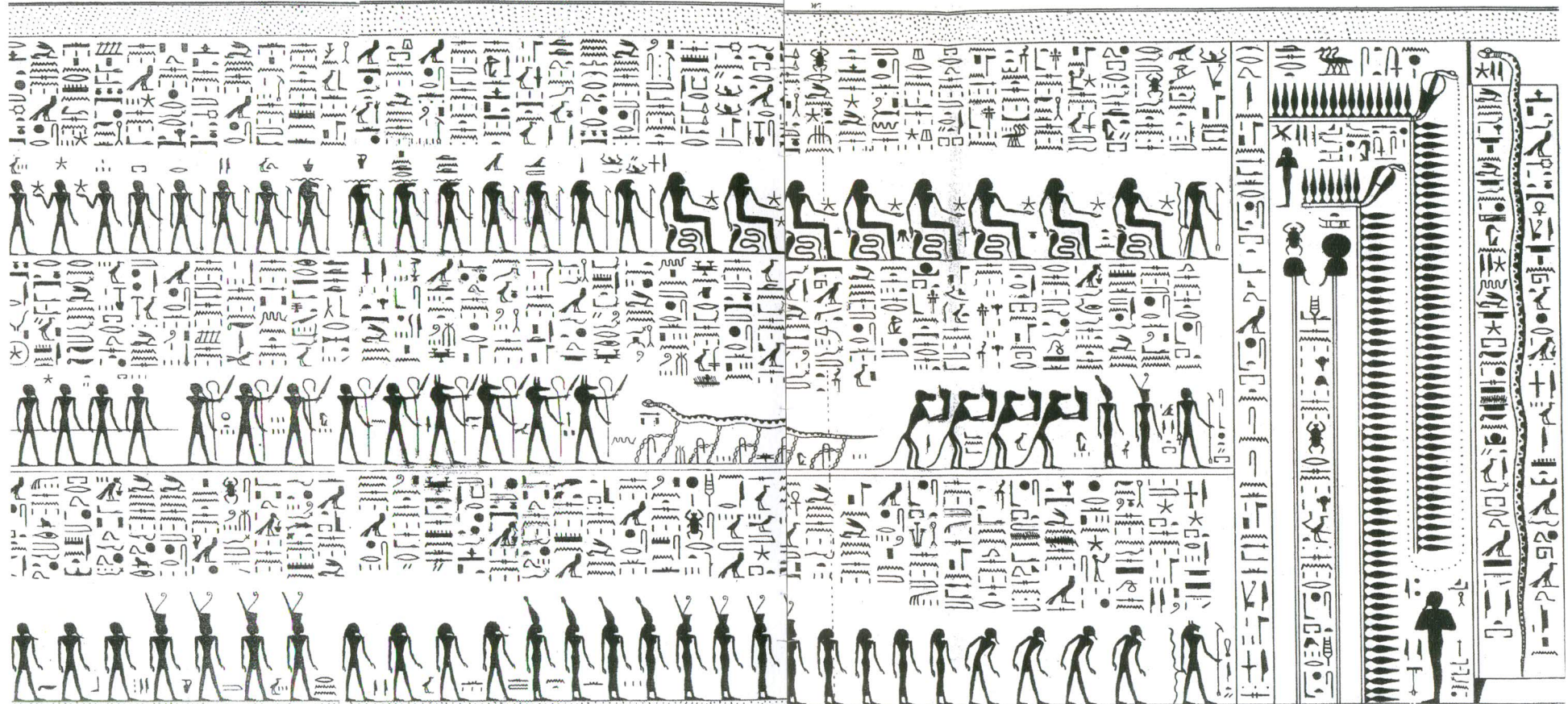


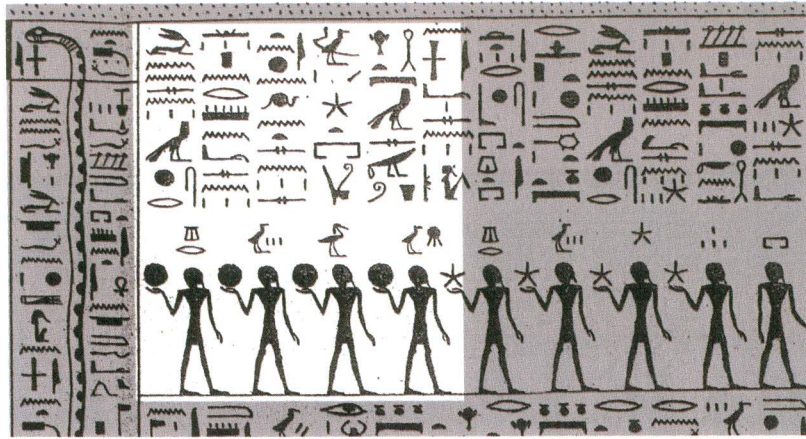
sdm.sn hʕʕ ʕ pn

when they hear this door being slammed.

TWELFTH

HOUR



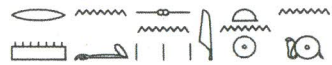
UPPER REGISTER, 82ND SCENE

Four gods carrying a disc with one hand: *hryw (j)shw* (Those who carry radiance).



wnn.sn m shr pn

They are like this:



rmnj.sn jtn nj r'w

They carry the sun disc of Re.



ntsn zm3w dw3t n hrt

It is they who unite the Netherworld with the sky



m ssmw pn jmj' sn

by means of this image which is in their hand,



z3w mwdwt r sbht jgrt

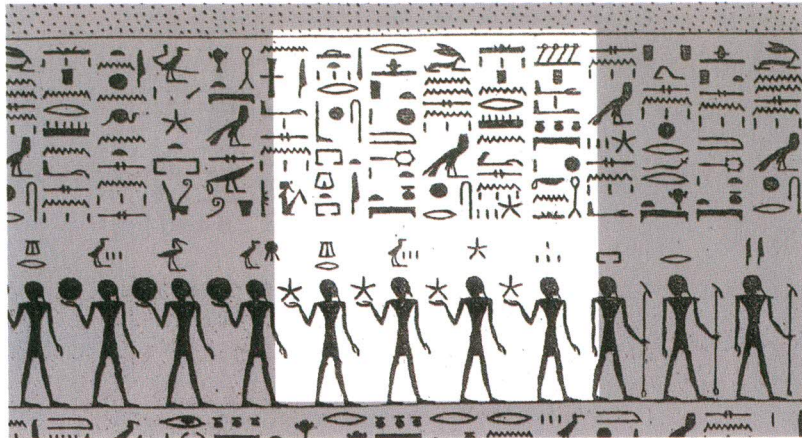
and who guard matters at the gate of the Realm of the dead (*jgrt*)



r htp r'w m ht nwt

till Re goes to rest in the womb of Nut.

UPPER REGISTER, 83ND SCENE

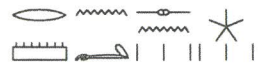


Four gods carrying a star with one hand: *hryw sb3w* (Those who carry stars).



wnn.sn m shr pn

They are like this:



rmnj.sn sb3w

They carry stars.



šzp ʕwj nww rʕw

When the arms of Nun receive Re,



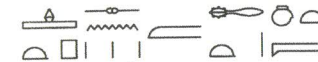
hkn.sn m sb3w.sn

they make jubilation with their stars.



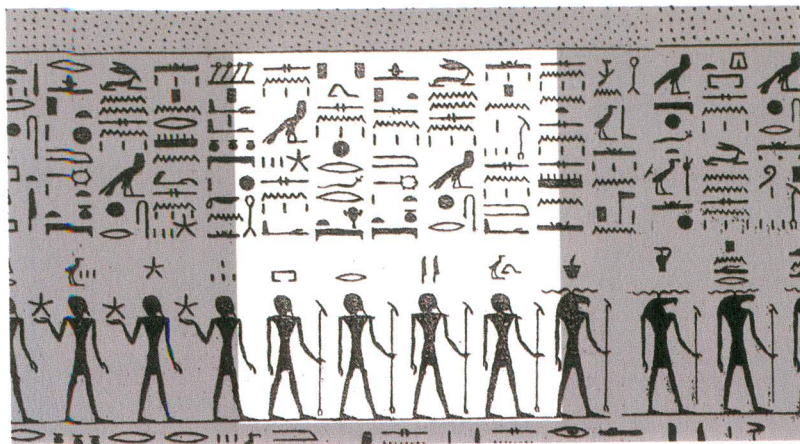
pp.sn hr.f r hrt

They go with him to the sky,



htp.sn m ht nwt

they rest in the womb of Nut.

84TH SCENE

Four gods, all carrying a *Was*-sceptre (called *Djam* in the text) in one hand; *pryw* (Those who come forth).



wnn.sn m shr pn

They are like this:



dcmw.sn m c.sn

Their *Djam*-sceptres are in their hand.



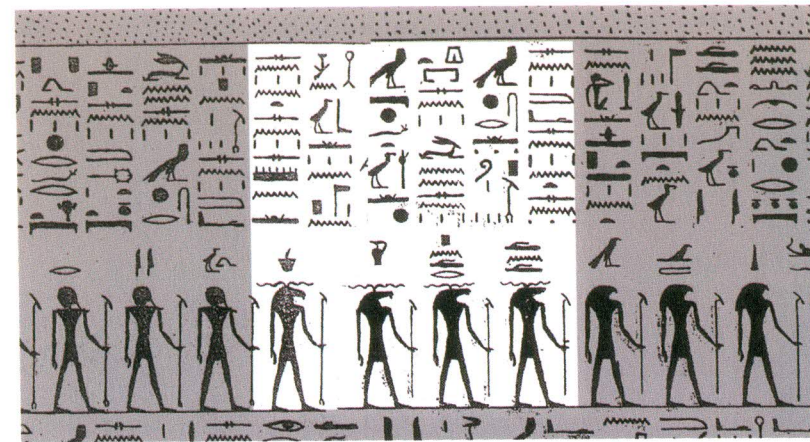
ntsn smnw hnbw n ntr pn m hrt

It is they who establish portions for this god in the sky,



hft wd r'w nst.sn

when Re assigns their seat.

85TH SCENE

Four ram-headed gods, all carrying a *Was*-sceptre in one hand: *b3* (ram) - *hnmw* (Khnum) - *pndr* ? - *dnd(n)* (Who travels about).



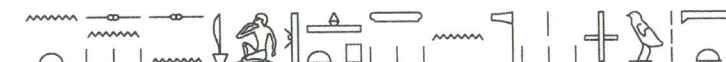
wnn.sn m shr pn

They are like this:



dcmw.sn m c.sn

Their *Djam*-sceptres are in their hand.



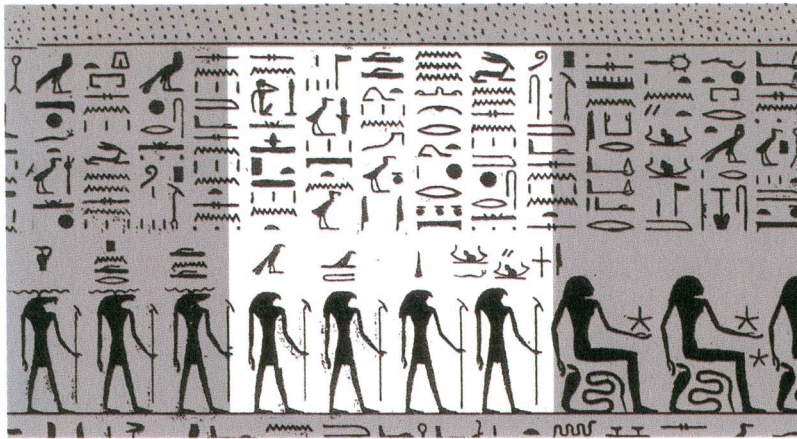
ntsn smnw htpw n ntrw jmyw pt

It is they who nourish the gods who are in heaven with offerings,



n wddt nwy n sprt r'w r nww

before the flood streams forth, before Re approaches Nun.

86TH SCENE

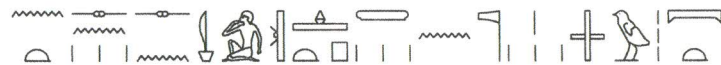
Four falcon-headed gods, all carrying a Was-sceptre in one hand: *hrw* (Horus) - *šnbtj* (Divine falcon) - *spdw* (Sopdu) - *jmj dptj.f(j)* (Who is in his two boats).



wnn.sn m šhr pn
They are like this:



dꜥmw(.sn) m ʕ.sn
Their *Djam*-sceptres are in their hand.



ntsn smnw ḥtpw n ntrw jmyw pt
It is they who nourish the gods who are in heaven with offerings,



n wddt nwy n spꜣt rꜥw r nww
before the floods streams forth, before Re approaches Nun.



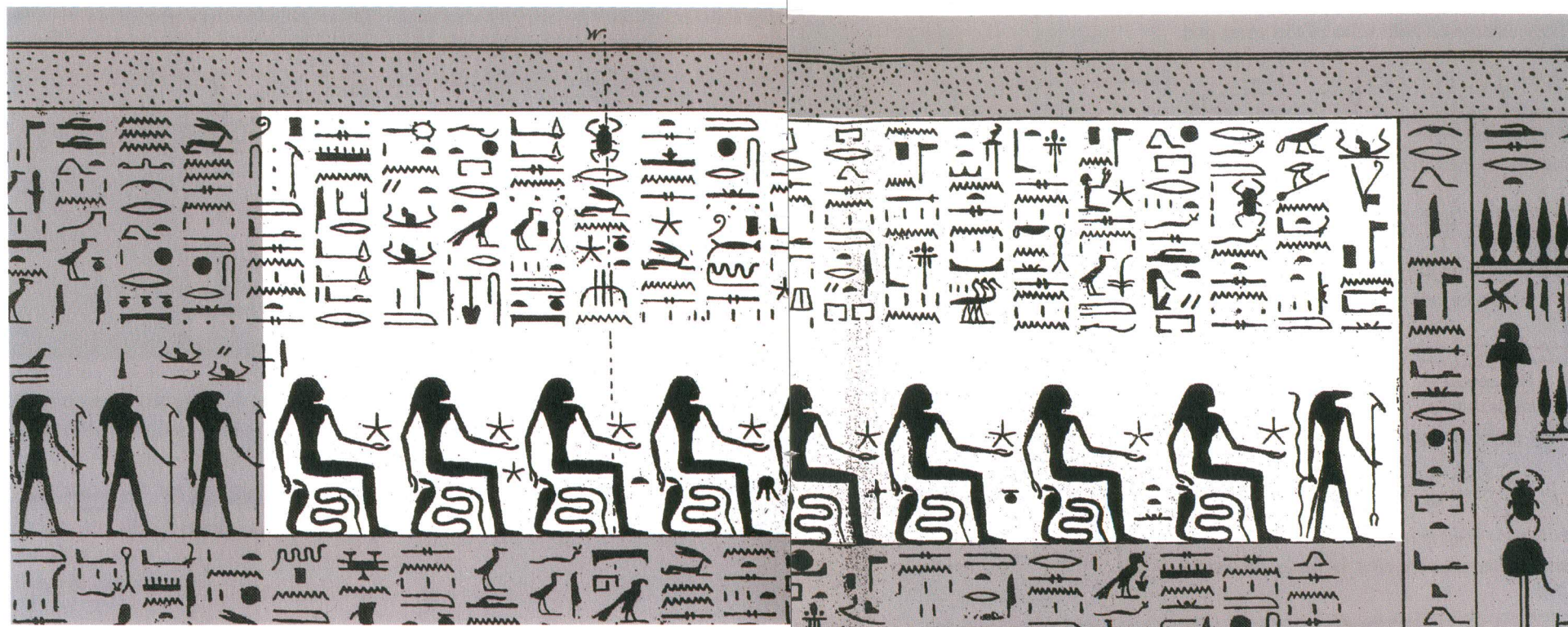
m-ḥt prjt m r3 zm3w
after coming forth from the mouth of the Uniter.



dd.sn ḥpwt m nwt
They cause the navigation in heaven (Nut),

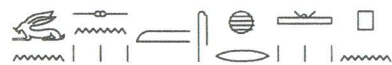


ḥpr wnwꜥ ḥnt(j) šḥtpn.s
when the hour before (the hour) Sehetepenes emerges.

87TH SCENE

Eight goddesses enthroned on Uraeus-serpents, each holding a star in the outstretched forehand: *dw3wt nḏwt* (The matutinal who greet).

They are followed by a single crocodile-headed god, holding a Was-sceptre and a serpent: *sbq r3* (He with a wise mouth).



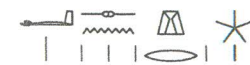
wnn.sn m shꜣr pn

They are like this:



mhn.sn hr.sn

Their Mehen-serpent is under them,



sn hr sb3w

their hand carries stars.



prj.sn m jtrtj nj ntr pn 3

They emerge on both sides of this great god,



4 n j3btt 4 n jmntt

four to the East, four to the West.



ntsn djw b3w j3btyw

It is they who call the eastern *Ba*-souls.



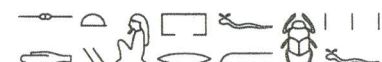
sn hkn.sn n ntr pn

They praise this god,



dw3.sn.sw m-ht prjt.f

and they adore him, after he has gone forth -



sdtj prj.f m hprw.f

the child, when he has gone forth in his manifestations.



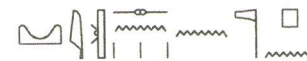
ntsn s3mw hnjt nt jzt

It is they who conduct the rowing of the crew



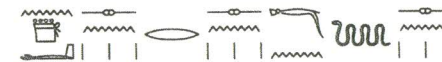
m wj3 nj ntr pn 3

in the barque of this great god.



dwj.sn n ntr pn

They call to this god,



ndrj.sn r.sn mhn.sn

and they hold fast their Mehen-serpent.

(The god *sbq-r3*.)



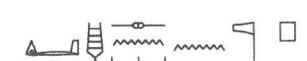
ppw hrt htw.f m shr pn

Who traverses the sky after him is like this:



jw nmtt.f r nmtt.sn

His strides correspond with their strides.



h3.sn n ntr pn

They attend on this god,



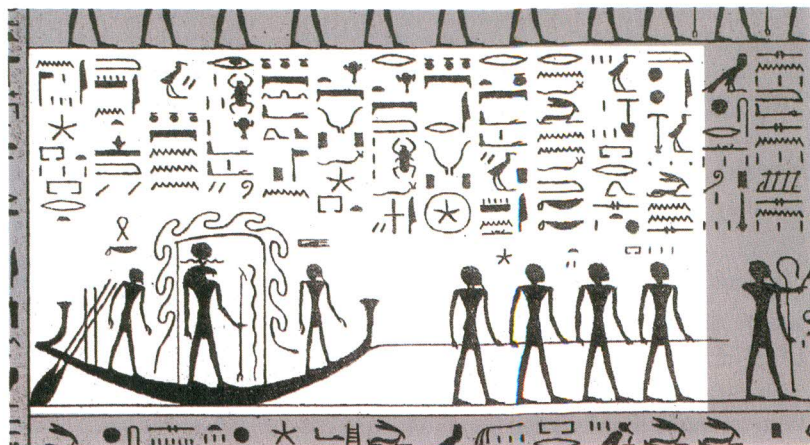
n.sw ntr pn r sbht tn

when this god turns himself at this gate.



pr r h3.f r rryt nt jmnt

(He) goes forth and stops at the gateway of the West.

MIDDLE REGISTER, 88TH SCENE

The solar barque with *hk3w* (Magic) *jwf rꜥw* (Flesh of Re) *mhn* (Mehen) *sj3* (Percipience) *dw3tyw* (gods of the Netherworld).



jn ntrw dw3tyw

The gods of the Netherworld say (to Re):



prj m jmnt

«Go forth from the West,



hꜣp m jdbwj nww

take a rest on both banks of Nun,



jrj hprw hr ꜥwj nww

transform yourself **on/in** the arms of Nun!»



n ꜥq ntr pn hrt

This god has not (yet) entered the sky,



wpp.f dw3t r hrt

when he opens the Netherworld against the sky



m hprw.f jmj nww

by his image which is in Nun.



jr wpt dw3t r nwt

What concerns the opening of the Netherworld against heaven (Nut) -



ꜥwj pw nj jmn rn.f

it is the arms of (the god) Imenrenef (With hidden name).



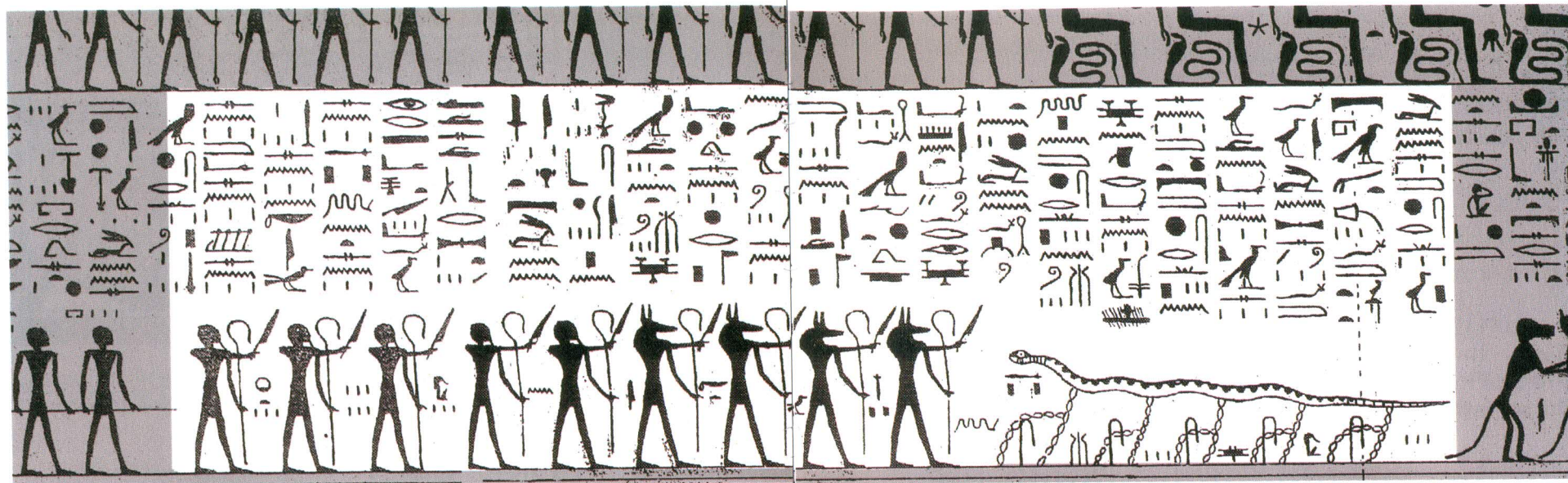
wnn.f m kkw zm3w

He (himself) is in the Primeval Darkness,



prj.st rꜥw m jhꜣw

(but) when they come forth, Re is in the twilight.

89TH SCENE

Nine gods, four of them jackal-headed, all armed with a knife and a *Heka*-sceptre.

psdt njkt ʕpp (The ennead which punishes Apopis).

In front of them, the serpent *ʕpp* (Apopis) is fettered to five staffs which are defined as *msw hrw* (children of Horus) (who are four in number, the fifth is probably Geb).



wnn.sn m shr pn

They are like this:



mdw.sn m ʕ.sn

Their staffs are in their hand,



šzp.sn nmwt.sn njk.sn ʕpp

and they receive their knives, so that they punish Apopis.



ntsn jrrw šʕt.f

It is they who execute his slaughter,



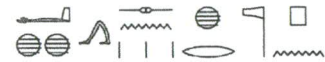
wdd sdbw r tẓw jmy hrt

and cause (his) damage at the sandbank which is in the sky



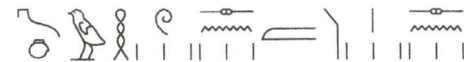
wnn h3w sbjw pn m drt nt msw hrw

The ropes of this rebel are in the hand of the children of Horus.



h3h.sn hr ntr pn

They raise themselves to this god,



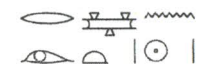
nwhw.sn m dbw.sn

while their ropes are in their fingers.



jp ntr pn h3w.f m-ht wn jmnw wj.f(j)

This god inspects his limbs, after the Hidden one has opened his arms,



r jrj(t) w3t n r3w

to make the way for Re.



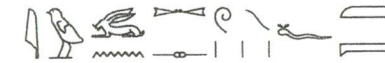
(From the tomb of Pharaoh Ramses VI)

(At Apopis:)



wnn hf3w pn m shr pn

This serpent is like this:



jw wn t3w.f m pt

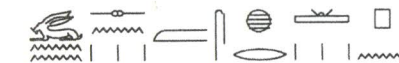
His sandbank is in heaven,



h33 mtwt.f pw m jmntt

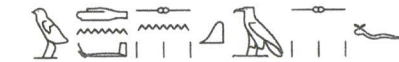
but his venom descends in the West.

(The children of Horus:)



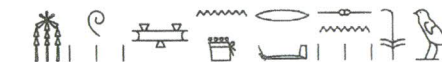
wnn.sn m shr pn

They are like this:



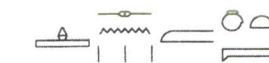
w3n.sn q3sw.f

They put on his fetters.



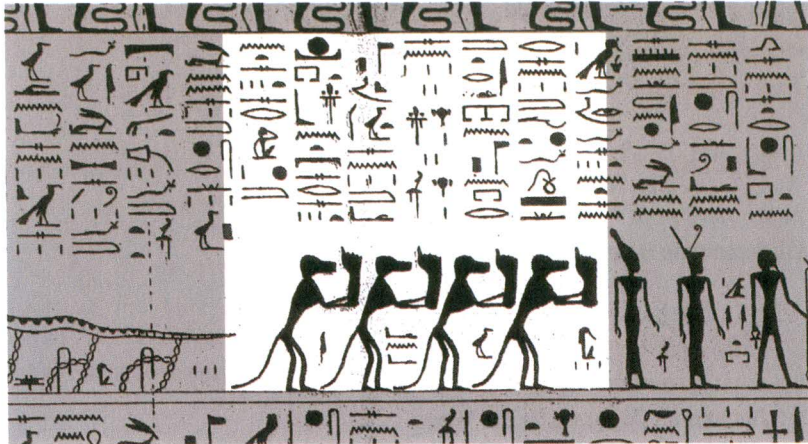
msw hrw ndrj.sn sw

The children of Horus grasp him,

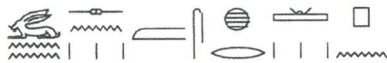


h3p.sn m nwt

when they take a rest in heaven (Nut).

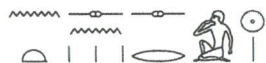
90TH SCENE

Four baboons, each holding a human fist. Their name *j^cn^w* (baboon) is written between them.



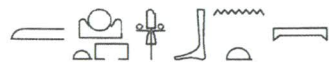
wⁿn.sn m š^r pn

They are like this:



ntsn srw r^cw

It is they who proclaim Re



m 3^ht j3b(tt) nt pt

in the eastern horizon of heaven.



sr.sn n^r pn qm3w.sn m^c.sn

They announce this god who created them with their hand,



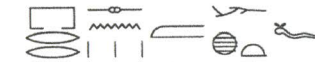
2 hr j3btt 2 hr jmntt

two on the left, two on the right,



m jrtj nj n^r pn

on both sides of this god.



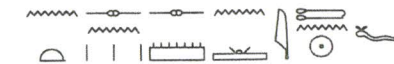
pr^r.sn m-ht.f

They go forth behind him,



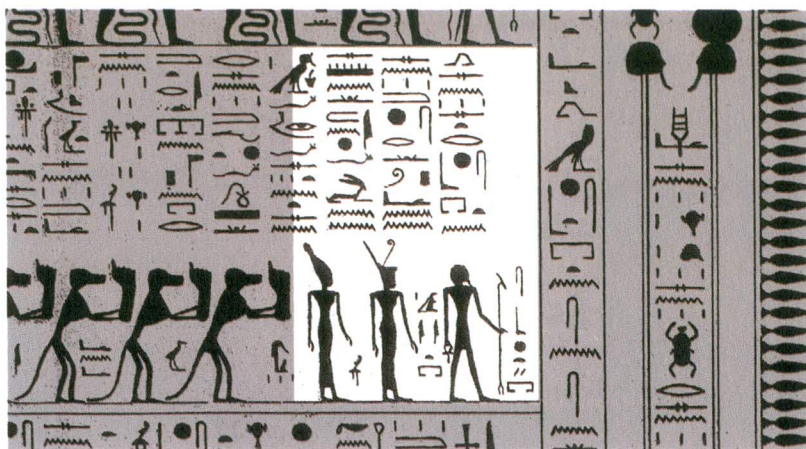
w3š b3.f m33.f.sn

and his *Ba*-soul becomes strong when he sees them.



ntsn smnw jtn.f

It is they who establish his sun disk.

91ST SCENE

Three deities: *jmntt* (Goddess of the West (with White Crown)) - *z3jt* (She of Sais (with Red Crown)) - *sbhtj* (He of the gate (holding a *Was*-sceptre)).



wnn.sn m shr pn

They are like this:



nn.sn.st r sbht tn nt dw3tj

They turn back at this gate of the god of the Netherworld,



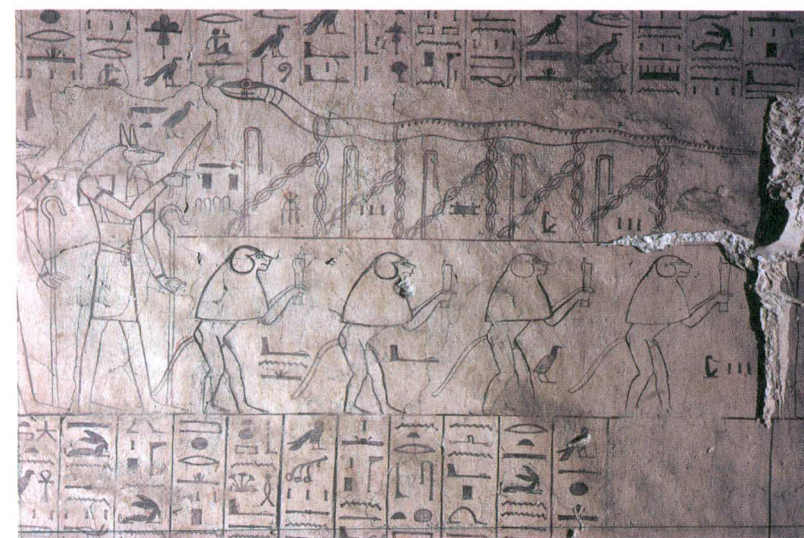
wppw qr(r)wt smnw sbhwt 3t3wt

who opens the caverns and establishes the hidden gates.

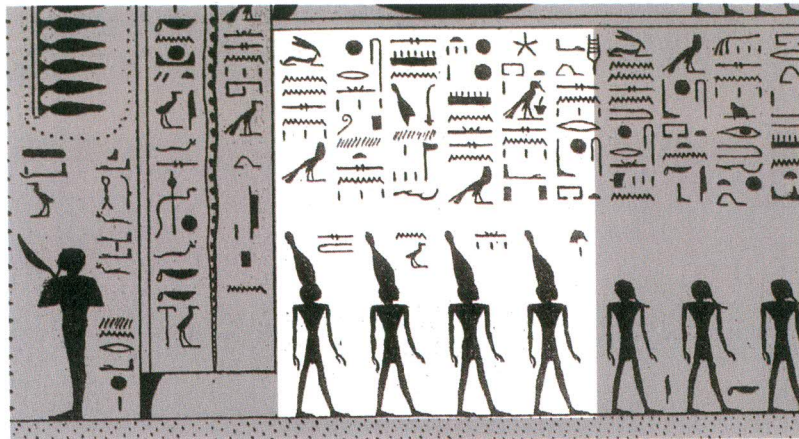


b3w.sn 3pp.sn m-htw.f

Their *Ba*-souls, they follow behind him (Re).



(From the tomb of Horemhab)

LOWER REGISTER, 92ND SCENE

Four gods with the White Crown: *stnw tp* They with crowned head.



wnn.sn m shr pn

They are like this:



ntsn smnw hqt n ntrw htyw r'w

It is they who establish the White Crown for the gods who are in the retinue of Re.



mn.sn m dw3t

They stay in the Netherworld,

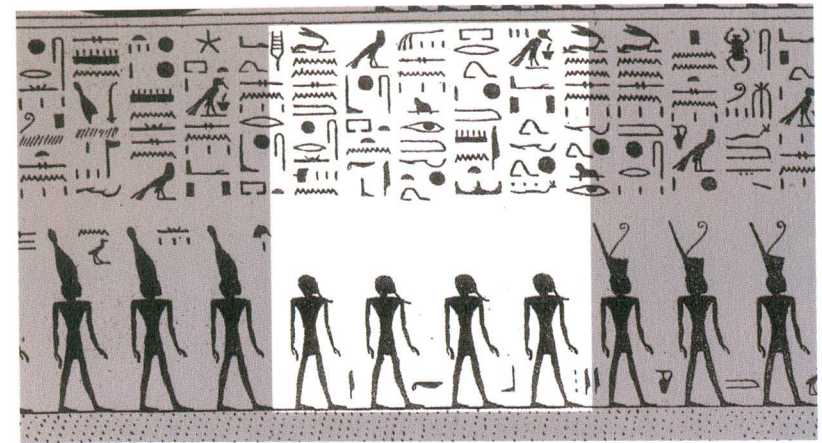


b3w.sn 'ppw

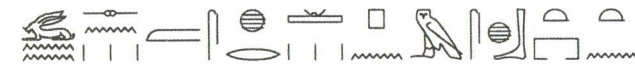
while their *Ba*-souls have proceeded. They stop at this gate.



'h'.sn r sbht tn

93RD SCENE

Four gods without attributes: *j3kbyw* (Those who mourn)



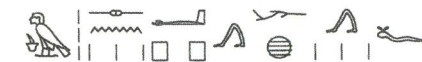
wnn.sn m shr pn m sbht tn

They are like this in this gate:



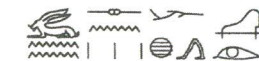
j3kb.sn wsjr m-ht prj r'w m jmnt

They bewail Osiris after Re has left the West.



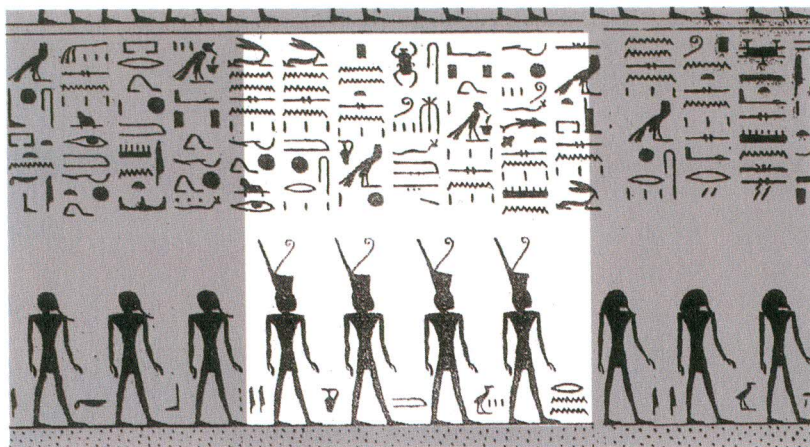
b3w.sn 'pwp htw.f

Their *Ba*-souls go forth behind him,



wnn.sn ht wsjr

while they (themselves) are behind Osiris.

94TH SCENE

Four gods with the Red Crown: *hnmw* (The Khnum-gods)



wnn.sn m shr pn

They are like this:



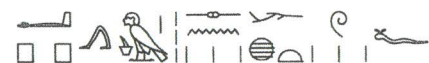
ntsn hnmw r'w

It is they who **jubilate** Re



shprw mswt.f m t3

who let his (re)birth happen in the Earth.



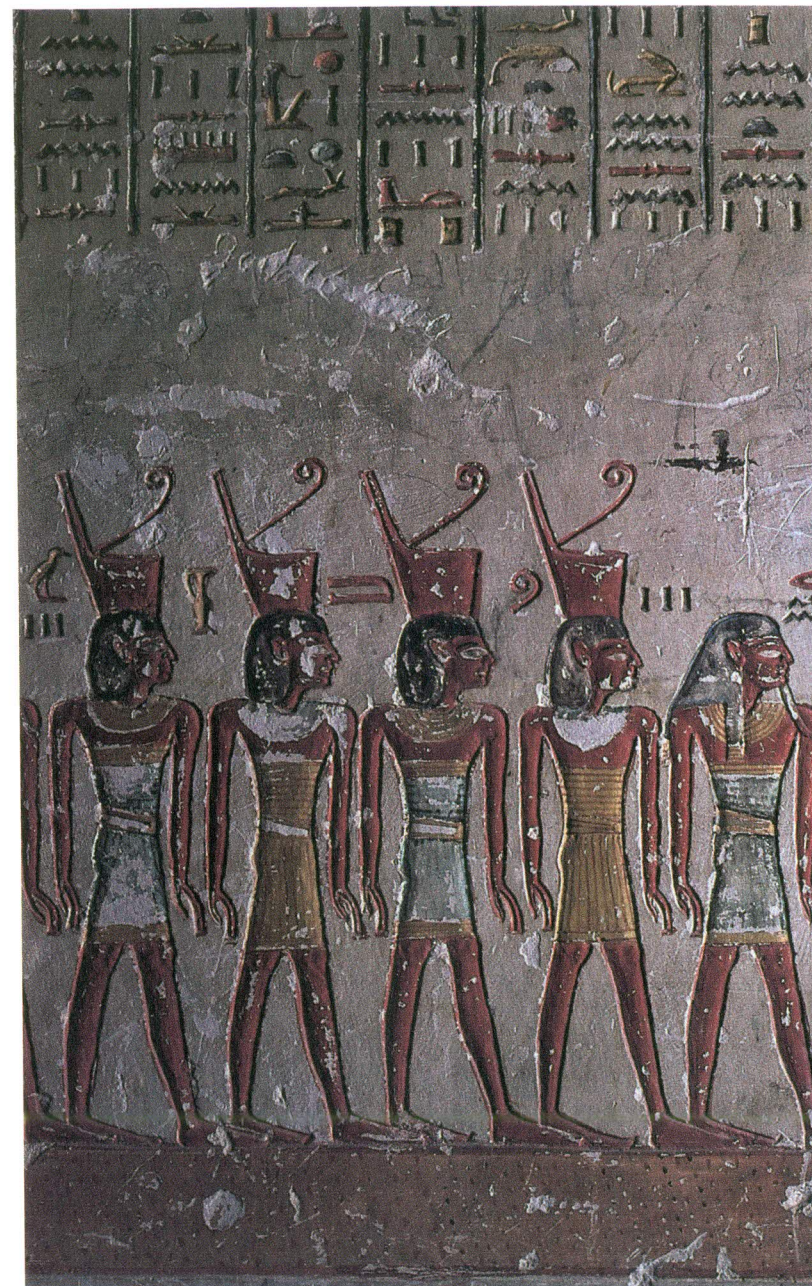
pp b3w.sn htw.f

Their *Ba*-souls proceed behind him,

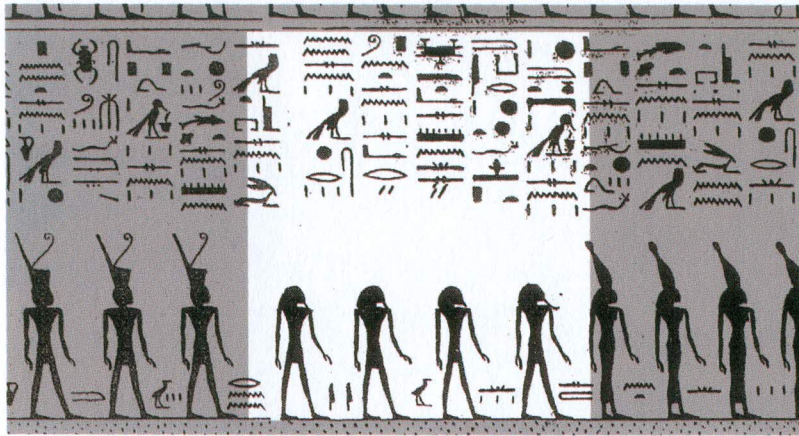


h3wt.sn mnw m st.sn

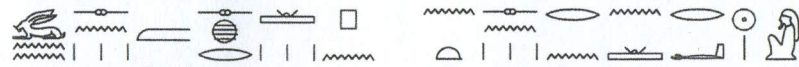
(but) their corpses remain in their place.



(From the tomb of Pharaoh Ramses VI)

95TH SCENE

Four gods without attributes: *rnnyw* (Those who nurse).



wnn.sn m shr pn

They are like this:

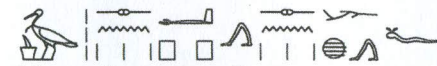
ntsn rnnw r'w

It is they who nurse Re



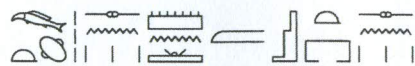
s3 rnw hprw.f nb(w)

and who make great the names of all his forms.



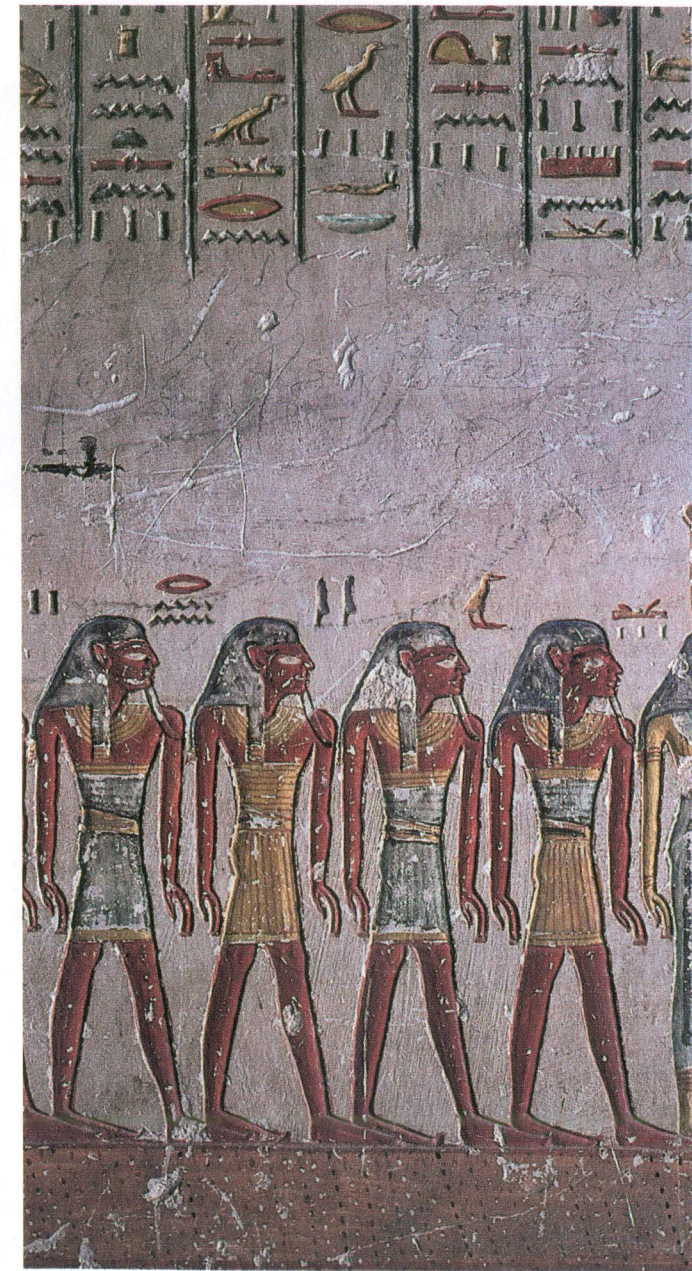
b3w.sn 'pp.sn htw.f

Their Ba-souls proceed behind him,

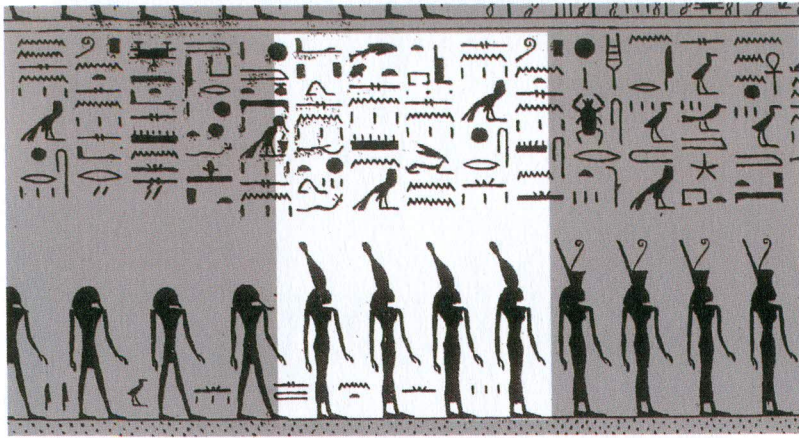


h3wt.sn mnw m st.sn

(but) their corpses remain in their place.



(From the tomb of Pharaoh Ramses VI)

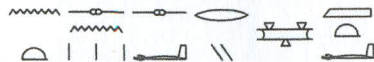
96TH SCENE

Four goddesses wearing the White Crown: *snwt* (Those who are crowned).



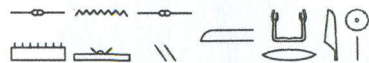
wnn.sn m shr pn

They are like this:



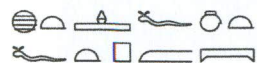
ntsn s^crw m3^ct

It is they who lift up Maat



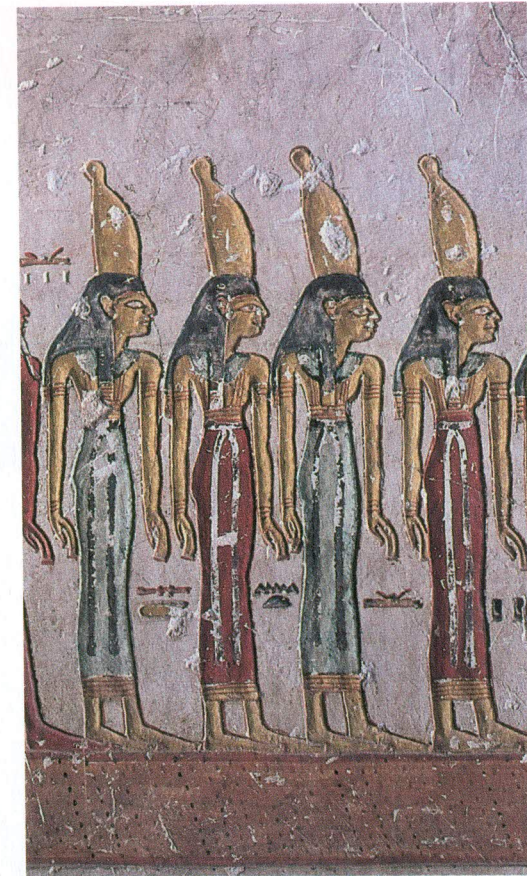
smnw.sj m k3r r^cw

and establish it in the chapel of Re,



hft htp.f m nwt

when he takes rest in heaven (Nut).



(From the tomb of Pharaoh Ramses VI)



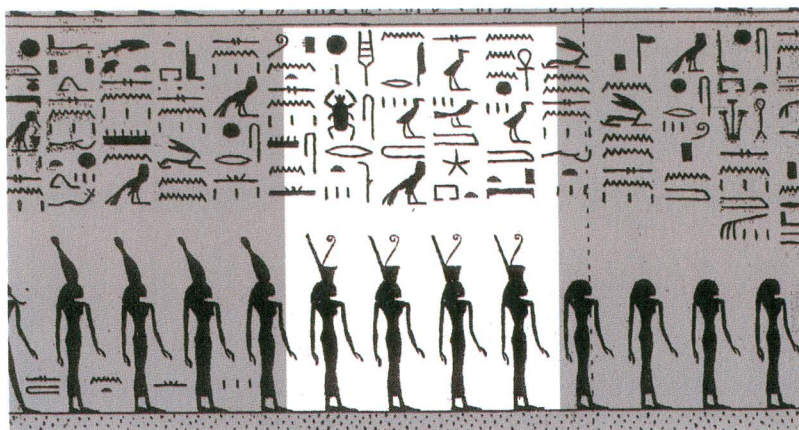
b3w.sn 'pp.sn htw.f

Their *Ba*-souls proceed behind him,



h3wt.sn mnw m st.sn

(but) their corpses remain in their place.

97TH SCENE

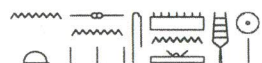
(From the tomb of Pharaoh Ramses VI)

Four goddesses wearing the Red Crown: *hnmwt* (Female Khnum-deities).



wnn.sn m shr pn

They are like this:



ntsn smnw h'w

It is they who establish the lifetime



shprw rnpwt n jryw

and put into being the years for those



tmzw m dw3t

destined for **bloody/severe** punishment in the Netherworld



(From the tomb of Pharaoh Ramses VI)



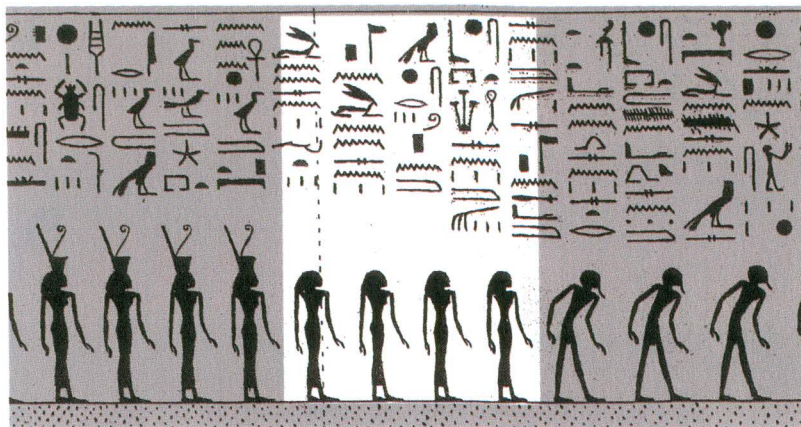
wnn.sn htw ntr pn

They are behind this god.



n n'hw m pt

and for those living in heaven.

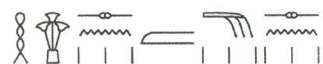
98TH SCENE

Four goddesses without attributes: *j3kbywt* (Those who mourn).



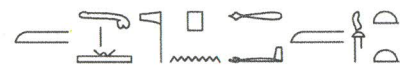
wnn.sn m šhr pn m sbḥt tn

They are like this in this gate:



ḥ3j.sn m šnjw.sn

They make mourning tearing their hair



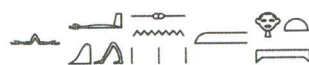
m-b3ḥ ntr pn ʿ3 m jmntt

in front of this Great God in the West.



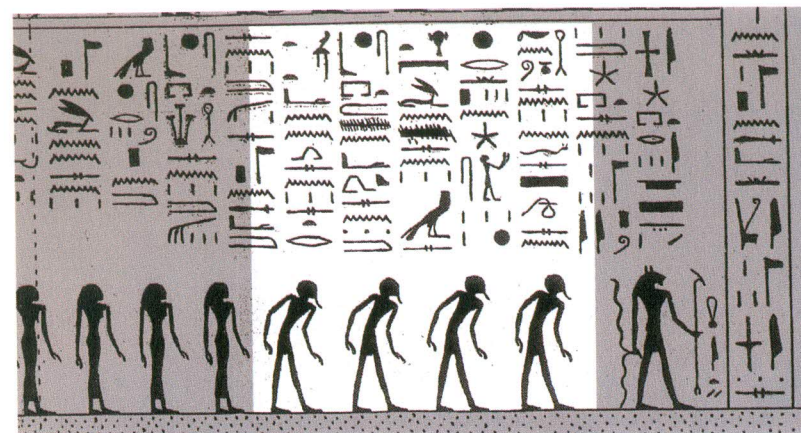
ʿnn.sn.st r sbḥt tn

They turn back at this gate,



n ʿq.sn m ḥrt

they do not enter the sky.

99TH SCENE

Four gods in bowing attitude: *j3wtjw* (The old ones).



wnn.sn m šhr pn

They are like this:

dw3.sn rʿw ḥkn.sn n.f

They adore Re, they praise him,



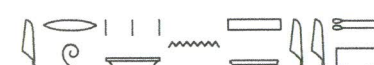
sw3š.sn.sw m dw3wt.sn

and they pay honour to him by their prayers.



ntrw pwy jmyw dw3t

They are the gods who are in the Netherworld,

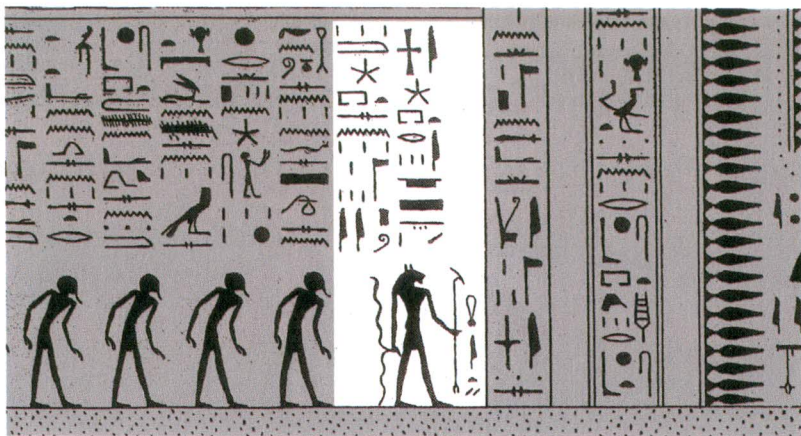


jryw-ʿ3 n(w) št3yt

the doorkeepers of the Beyond (Schetit): They remain at their place.



mn.sn m st.sn

100TH SCENE

A single, cat-headed god, holding a Was-sceptre and a serpent. *mjwytj* The tomcat-shaped.



jrj-3 pw nj qrrt

This is the doorkeeper of the cavern.

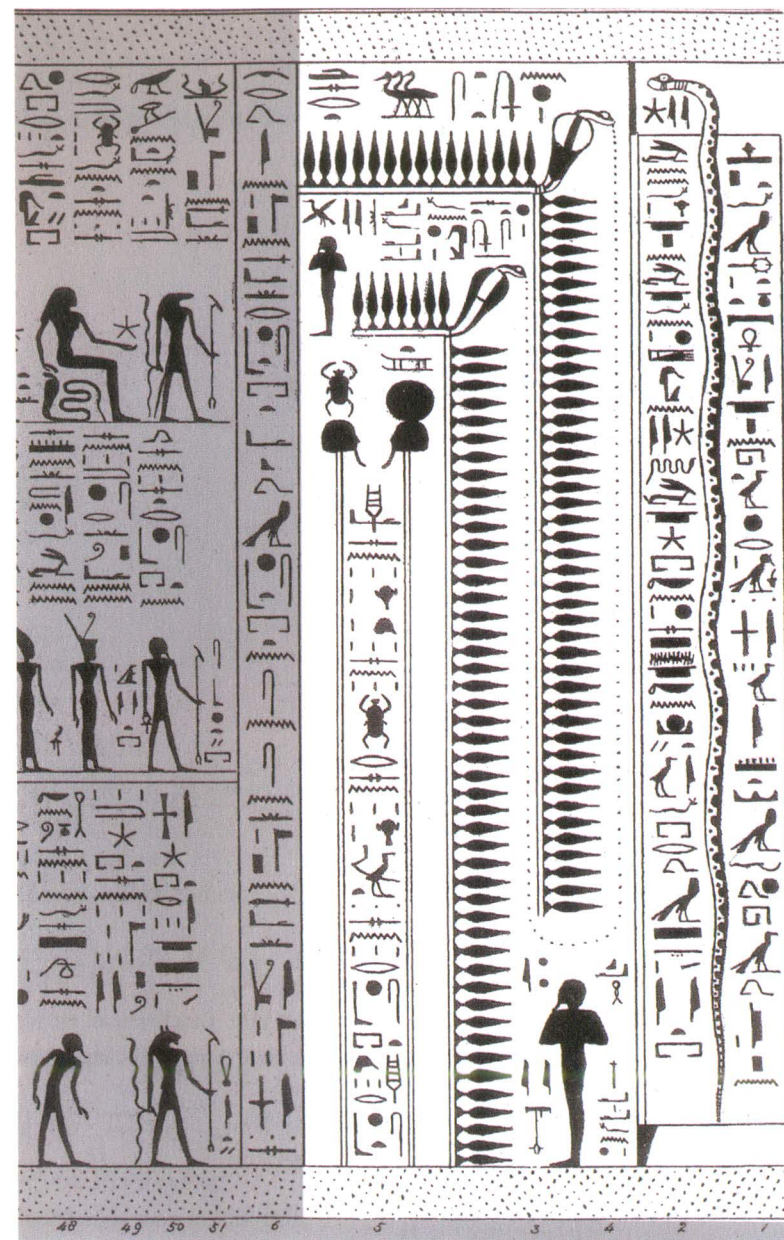


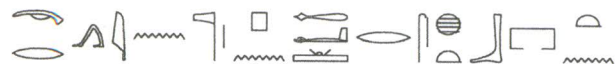
mn.f m st.f

He remains at his place



TWELFTH GATE





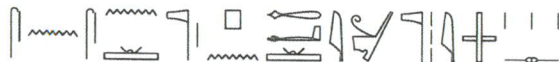
spr jn ntr pn 3 r sbht tn

Arriving by this great god at this gate,



q m sbht tn

entering into this gate,



snsn ntr pn 3 jn ntrw jmyw.s

praising this great god by the gods who are in it.

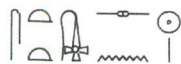
Name of the gate:



dsrt b3w

“With protected might”

Upper and lower Uraeus-serpents:



stt.s n r'w

She lights up for Re.

Upper guardian:



htmy q'h.f wj.f(j) n r'w

The destroyer. He bends his arms for Re.

Lower guardian:



jhhy q'h.f wj.f(j) n r'w

Who is in the twilight. He bends his arms for Re.

Poles with human head:



hprj

Khepri



jtmw

Atum



h'.sn hr tp.sn

They stand upon them,



hpr.sn hr m3wt.sn r sbht tn

they transform upon their staffs at this gate,



h' tpw.sn r sbht tn

their heads stop at this gate.

Serpent upon the first door:



sb3y

Who belongs to the gate.



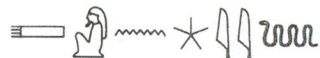
wnn.f hr 3 pn

He is upon this door,



wn.f n r'w

he opens for Re.



sj3 n sb3y

Sia says to Him who belongs to the gate:



wn sb3.k n r'w

«Open your gate for Re,



zn 3.k n 3hty

unlock your door for Akhty!



jw.f prjw m st3yt

He has gone forth from the Shetit,



htp.f m ht nwt

that he may rest in the womb of Nut.



htmjn 3 pn

Then this door is closed.



hwthr b3w jmyw jmnt

Then the Ba-souls who are in the West wail,



m-ht h33 3 pn

after this door has been smashed.

Serpent upon the second door:



phry q3by

The coiled one/The encircler



wnn.f hr 3 pn

He is upon this door,



wn.f n r'w

he opens for Re.



sj3 n sb3y/q3by /pħry

Sia says to The coiled one:



wn sb3.k n r^cw

«Open your gate for Re,



zn 3.k n 3hty

unlock your door for Akhty!

 $jw.f \text{ prj.f } m \text{ št3yt}$

He **has gone/**goes forth from the Shetit,



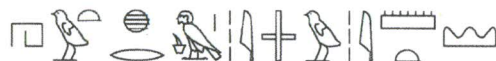
htp fm ht nwt

that he may rest in the womb of Nut.»



htmjn 3 pn

Then this door is closed.



hwthŕ b3w jmyw jmnt

Then the *Ba*-souls who are in the West wail,



m-ht h33 3 pn

after this door has been smashed.

Two Uraeus-serpents:



3st

Isis

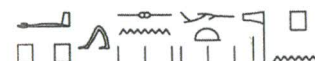
*nbt-hwt*

Nephthys



ntsn z33 sb3 pn št3 nj jmnt

It is they who guard this mysterious gate of the West.



pp.sn htw ntr pn

They proceed in the retinue of this god.

FINAL REPRESENTATION



(From the tomb of Pharaoh Ramses VI)

(Osiris:)

*wsjr pw šnj.f dw3t*

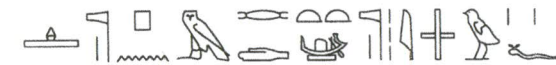
This is Osiris. He encircles the Netherworld.

(Nut:)

*nwt pw šzp.s r'w*

This is Nut. She receives Re.

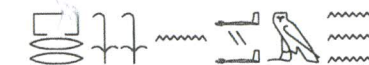
(At the solar barque:)

*htp ntr pn m (m)ndt ntrw jmyw.f*

This god takes his seat in the day-barque. The gods who are in it.

In the solar bark:

(jryw)-³ doorkeepers - *nbt-hwt* Nephthys - *3st* Isis - *gbb* Geb - *šw* Shu -
hk3w Magic - *hw* Hu - *sj3* Sia

Nun lifting up the barque: *nww* Nun*prr nn nj 'wj m mw*

These arms emerge from the water,

*stzj.sn ntr pn*

they lift up this god.